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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., June 12, 1924

NEW SERIES
VOLUME XXVI, No. 24

SOUTHERN BAPTIST PROGRAM FOR 1925

The outline of the work is about as follows:

I. The Proposition.

1. To conduct an every member canvass in every church in the Southern Baptist Convention from November 30th to December 7th to secure a pledge from every member of every church, payable weekly if possible, during the calendar year of 1925. The final objective (as fixed by the Southern Baptist Convention) is \$7,500,000.00 to be divided on the basis suggested by the Southern Baptist Convention and by whatever amount is necessary to carry on the denominational work within the state.

II. The Organization.

1. There is to be a General Director, a Publicity Director, a Headquarters, Committee of Five and the necessary office help.

2. The State Secretaries as directors and one W. M. U. Secretary as auxiliary in the states and such other organization as the states may deem advisable.

3. The Association Organizer and the W. M. U. Organizer.

4. The Church Director (preferably the pastor) and a Church Organizer.

5. The canvassers in teams of ten for each 100 members or fraction thereof, going two by two.

III. The Preparation and Promotion. 1. The Educational.

(1) Tracts: one setting forth the needs of all the Southwide objects and what they propose to do with the money allocated to them. Tracts on Stewardship and Tithing and on the Every Member Canvass and how to conduct it and a catechism on the 1925 program.

(2) Newspapers, carrying with it the fullest co-operation with the denominational paper in the extension of their circulation and in the use of their columns for the promotion of this program.

(3) Study Classes on Stewardship conducted by the pastors and in co-operation with the other departments of the church work.

2. Inspirational.

(1) Summer assemblies afford an opportunity for speakers to present the work.

(2) Evangelistic meetings giving one service to the future program.

(3) District associations in which the moderator and program Committee are given the best possible chance for the presentation of the program during the session of the association.

(4) State Conventions. The President, the Secretary and the Program Committee of each State Convention is asked to arrange for a full presentation of the program during the meeting of the Convention.

(5) The churches. The pastors are asked to preach a series of sermons during September, October and November on the denominational interests. One on Benevolences, namely Orphans' Home, Hospitals and Old Ministers Aid. One on Educational Interests. One on State Missions, one on Home Missions and one on Foreign Missions.

Again it is recommended that speakers in each church be asked to present at each service during the months of October and November some

phase of this new program. Again the week of September 21-28 is to be designated as the week of prayer and mission study with Wednesday the 24th as an all day service of prayer and fasting, culminating in a special lesson on Stewardship in the Sunday School on September 28th.

IV. The Consummation. Churches are requested to make their every-member canvass on Sunday, November 30th and to continue same until every member of the church has been given an opportunity to make a pledge.

Uniform pledge cards are recommended, a sample of which will be given later.

Churches are requested to report to State Headquarters amounts subscribed immediately upon the completion of the canvass for pledges on the 1925 program.

A duplex envelope is recommended. Dr. C. E. Burts of Columbia, South Carolina, Corresponding Secretary of the Baptist State Mission Board, was selected as General Director. He has not signified his acceptance up to the time of this writing. The Local Committee of the Future Program consists of: Dr. I. J. Van Ness, Dr. Loyd T. Wilson, Dr. J. T. Henderson, Dr. Arch C. Cree, and Miss Kathleen Malory. Mr. Frank E. Burkhalter will be the Publicity Director for the Future Program as well as for the 75 Million Campaign.

State Convention Board Meeting, June 5th and 6th, 1924

The State Convention Board held a very profitable and far reaching meeting in the First Baptist Church, Jackson, Mississippi, on the above named date. There was first a Devotional Service as the body was called together by the President of the Board, Dr. R. A. Kimbrough of Charleston. Forty of the sixty-five members were present at the beginning of the session and many others came in later.

This meeting was called in compliance with instructions from the State Convention in its meeting last November, the Convention having deferred action on the financial goal for 1925 and also the allocation of the funds for next year. The work of the Board is as follows:

The goal for 1925 is \$700,000.00 which is to take care of Southwide objects and also the denominational work within the State, not including local church support. This is the goal which we have had for each year during the 75 Million Campaign.

It was decided by the Board that this \$700,000.00 would be divided on a Fifty-Fifty basis, giving to denominational work outside of our State \$350,000.00 and the same amount to denominational work within the State. This is a great step made by our people. During the Campaign we have given nearly 49% to Southwide objects and a little over 51% to State objects. The allocation for Southwide objects as recommended by the Southern Baptist Convention was adopted, which is as follows:

Foreign Missions.....47% of \$350,000.00
Home Missions.....20% of \$350,000.00
Christian Education.....20% of \$350,000.00
Ministerial Relief and Annuities.....10% of \$350,000.00
New Orleans Hospital.....3% of \$350,000.00

The 20% for Christian Education is divided as follows:

Southern Baptist Seminary.....10%
W. M. U. Training School.....1%
Southwestern Baptist Seminary.....4%
Southwestern Training School.....½%
Bible Institute.....3%
Education Board.....1%
Negro Seminary.....½%

A committee of seven members of the Board was appointed to work out the division of the \$350,000.00 to be used in denominational work within the State. This committee consisted of M. P. L. Love, J. L. Robinson, B. P. Robertson, R. S. Gavin, W. A. Sullivan, J. A. Taylor and J. M. Walker. The committee made its report as follows:

Baptist Orphanage.....6% of \$350,000.00
Hospitals.....10% of \$350,000.00
(2% to Baptist Memorial Hospital in Memphis and 8% to Baptist Hospital in Jackson.)
State Missions.....32% of \$350,000.00
Christian Education.....52% of \$350,000.00

Brother E. C. Williams was elected by the Board to take the place of Brother J. E. Sweaney, who resigned as Assistant Secretary in the Sunday School work. Wyatt Hunter and H. E. Spell were also elected as country Sunday School Secretaries.

The Board passed the following resolution: It is hereby resolved by the Board that the duly authorized officers of The Convention Board, in any way the officers may think best suggest to the respective churches of the State the amount that they shall feel it necessary for each to secure in order that we may obtain the sum of \$700,000.00 and the appeal to each church to raise the sum suggested. If, however, in any case any church shall feel that it is unable to raise the amount suggested, then such church is asked to fix an amount which it can and will obligate itself to raise.

The Committee on the Allocation of the State funds heard requests from the representatives of the various participating interests before they made their distribution. Under the 1925 program, if we succeed in raising the \$700,000.00—

Blue Mountain College will receive.....\$ 50,000.00
Woman's College will receive.....50,000.00
Mississippi College will receive.....65,000.00
Clarke College will receive.....25,000.00
Ministerial Education will receive.....10,000.00
Educational Administration.....7,000.00

Total.....\$207,000.00

COMPARATIVE FIGURES

Allocation Under 75 Million Campaign

Christian Education.....24%
Foreign Missions.....25.5%
Home Missions.....16%
State Missions.....19%
Ministerial Relief.....14%
Orphanage.....3%
Hospitals.....5.3%
South-Wide Objects.....4%
General Objects.....1.8%

Allocation of 1925 Funds

Christian Education.....26%
Foreign Missions.....23.5%
Home Missions.....10%
State Missions.....16%
Ministerial Relief.....5%
Orphanage.....3%

(Continued on page 5)

THE ONE VITAL NEED NOW

A Southwide Revival

By L. R. Scarborough

When all things are fairly considered, I believe the last Atlanta Southern Convention was the greatest Convention in twenty-five years. Its unity, its solidarity, its purposefulness, its deep, fixed determination to go on and go on together; its high set level of spiritual power, its deep evangelistic fervor, its loyalty to the fundamentals of our faith, its spirit of co-operation with all our causes and institutions make it, in my judgment, our greatest Convention. There was no pessimism, no bolshevism, no modernism, but an abounding spirit of evangelistic co-operation. The Convention was marked by a will to go on and go on together. Now we see a double task as Baptists: the finishing of the old Campaign in a worthy way and the inauguration of the new in an aggressive, effective manner. This is difficult to do, but a united, aggressive, evangelistic, spiritual democracy can do it. These two programs need every Baptist in the South, and every one of us at his best. The task is too large if we take our eyes off of Christ. With our souls fixed on him, we can win.

Three Very Vital Matters

As we face this task three things loom large. They are unspeakable in their vitalness and meaning.

First: A revival of old-time, Pentecostal, spirit-filled revival in every church in the South and in every destitute place within reach of Baptists. This is the main, mighty matter. If we kindle the flaming fires of evangelism in every church and in every Baptist heart, we will create the dynamic, the mighty enginery which is to carry us through the difficult days ahead. This revival is a vital necessity. Denominational programs are like eggs. If you put them on ice they will not hatch. If you put them in a warm atmosphere they will hatch. Evangelistic fires must be kindled in the denominational engines to make them effective. We must boil the water in the denominational engines in order to create the power to pull the denominational loads. At the Convention more than a thousand preachers held up their hands, saying that they were going to hold protracted meetings during the summer. There are around 20,000 preachers in the South who ought to hold many meetings this summer. May I not urge every preacher—young and old—to go afield and start a meeting and preach the old Gospel and create a soul-winning atmosphere; gather workers, get crowds, pray God's power down and win souls. My deepest prayer is for a Southwide revival. Dr. Bryan, the head of the evangelistic department of the Home Board, is planning a great year of evangelism. He wishes to co-ordinate all the evangelistic work in the South. Every one of us ought to co-operate with him. God help the preachers to go afield in their own churches, in other churches, in the destitute places with tent, arbor and tabernacle meetings. Oh! that the Southwide Pentecostal spirit of soul-winning will sweep across the South like the very breezes from Heaven.

The second great matter is the raising of millions in cash to win the Campaign; to get every pledger to pay his unpaid pledge and to enlist all those who have not pledged. We must go on paying just the same and more, and those who have not pledged, the old and new members in our churches, ought to make free-will offerings, sacrificial gifts, and we ought to secure very great gifts from the rich. \$21,000,000 in six months is a great sum but a great people can do it. The good results from reaching the 75 Million goal will be unspeakably great to all our causes, to our denominational morale, to the future program and to the glory of God. Let's put the 75 Million Campaign in every revival held throughout the South. I urge the pastors to see to this, and the evangelists to help. Have a great hour in the heart of your protracted meetings on the Campaign. Put it on the consciences of our people.

Third: The next matter of imperative importance is the right setting up, and beginning and putting over of the new program. November 30th to December 7th is the period for the canvass. It is to be an every-member canvass, based on the doctrine of stewardship with the tithe as the minimum giving. We must set our standards high to reach at least \$15,000,000 in annual pledges for the state and Southwide causes. We ought to see every Baptist and see them in a high spirit of liberality and co-operation. If we can get our churches on the budget; that is, regular, proportionate, systematic and liberal giving, payable week by week, with a high spirit of sacrificial giving, we will put forward Christ's Kingdom by leaps and bounds to the end of the earth. Let's get ready to do this in a wonderful fashion.

The Greatest of These Now

Paul says: "There is hope, faith and love, but the greatest of these is love." I say: "The finishing of the 75 Million Campaign, the inauguration of the new campaign and a Southwide revival, but the greatest of these now is the Southwide revival." Oh! that the enduing power of God shall send our forces, pastors, laymen, women, young people afield for lost souls this summer, and if we baptize hundreds of thousands of believers we will garner millions of gold for the Master and inaugurate our new campaign with glorious results.

THE DENOMINATIONAL PAPER

(From Report at Atlanta by Dr. S. M. Brown.)

The Acts of the Disciples

1. These papers are newspapers. They are to modern discipleship "The Acts"—in a way—as was the "Book of Acts", in apostolic times. They tell of the struggles of truth with error; of the location and doings of the missionaries, their hardships and trials, as well as their joys and successes; they voice their appeals to the churches; they bear to the churches the messages of our Mission Boards and schools and seminaries and eleemosynary institutions—all about the brethren and the work.

Epistles

2. They are epistles. They warn the churches against false prophets and teachers. They indoctrinate. Our peculiar doctrines which furnish our excuse for our separate existence as a denomination of Christians, would fade away, to a degree, and the Baptist contribution which is saving Christianity, as a whole, from the corrupting influences of infant church membership, sacramentalism and ecclesiasticism, would be largely curtailed if not destroyed if these modern epistles of interpretation were not constantly falling into the hands of all our leaders, and into the hands of those who have wandered from the path of orthodoxy. The pulpit is socially so close to the doctrinally mixed multitude that propriety and courtesy, and the popular prejudice against doctrinal conviction, tempts many preachers to soft-pedal the doctrines of our faith. The editor is alone with his God and his Bible. The social temptation reaches him indirectly and glances off. He is putting it down in black and white. Paul's preaching is forgotten, his epistles will go on forever.

3. They are apocalyptic. The average Baptist editor reads all the other Baptist papers. He reads the religious papers of the other denominations. He is compelled to do so in self-defense. This gives him a chance to exercise, in a way, the prophetic gift. Visions are before him. He sees "lambs", and "lions", and "beasts with horns", and "hosts", and "chariots", and "times" and "ages". He puts down his visions and they are wafted forth on the leaves. Ah! his is a charming calling.

The late and eminent Dr. H. H. Tucker, so long editor of the great Baptist paper of this state—Georgia—The Index—to Georgia Baptists—once said: "Everybody has a club for the old preacher's head, while the old editor has a club for everybody's head."

SOME GREAT TRUTHS

To be in Christ, is to be a new creature. To be a new creature in Christ, is to be born again. He, who is born again is a child of God. Since we are born the second time during our life on earth, we are now children of God. When Jesus shall come back to earth, God's other children will be like him in that they will share with him the inheritance which God has for his children. This is so; because each child of God is an heir of God, and a joint-heir of Jesus Christ.

Heaven is a part of this inheritance. Therefore, if you and I get to heaven, it will be because we are children of God, and are heirs according to the promise.

Our degree of enjoyment of heaven may be dependent upon our faithfulness to Jesus Christ in our service to him while down here; but our getting into heaven will rest upon heirship. This rests upon the new birth. "Ye must be born again."

A consideration of these great truths make me want to ask myself the following questions:

Am I thinking more of the inheritance, than I am of him, whose wealth I expect to inherit? Do I love his wealth more than I do my Father? Will coming into the possession of my inheritance give me more joy, than seeing my Father's face and resting in his bosom?

—J. R. Sumner.

WHY THE CRY OF BIGOTRY?

The following editorial from the Baptist Courier is so true and timely that we give it our full endorsement:

The papers continue to berate the bigotry, narrowness, sectarian malignity and un-Americanism of those who look askance at the election of a Catholic as President of the United States. Invariably the attacks suppose that such opposition is based purely on religious prejudice. It has been pointed out many, many times that the intelligent people in this opposition are concerned primarily with the political policy of the Catholic church rather than with its religious views. The Roman Catholic church is a political institution the world over. It is not good Americanism to vote against a man purely because of his religious views. But when a candidate belongs to an organization that has a political policy, and that organization is absolutely in the control of a foreign potentate—when a candidate belongs to this organization and has sworn allegiance to this foreign potentate, surely it is well within the right of voters to enquire into that fact. Why should a man be berated as a bigot for calling attention to it? If propagandists do not want attention called to it, lest an embarrassing condition be revealed, we can understand why they fill the air with the cry of bigotry. What we can not understand is, Why some of our worthy editors refuse to see that there is a political issue of the profoundest importance in the candidacy of any man for the highest office in America, who has sworn allegiance to the head of an institution which is openly in efforts to guide the politics of many countries and secretly in as a great effort to guide the politics of other countries. If this view of the Catholic church as an institution in politics is false that fact can be brought out. If any given Catholic candidate for the presidency repudiates this part of his church's activity, that fact can be brought out. But why cry a man down as a bigot who persists in looking straight at what almost all men think to be a fact and one of profound political significance?

Dr. Roy Palmer, well known evangelist, will sail for Europe, June 14th, on the Leviathan. He intends to visit England, Wales, Scotland, Ireland, Holland, Belgium, Switzerland, Germany, Italy, Palestine, Egypt and France. He will be gone six months. Dr. Palmer will speak from broadcasting station Kansas City Star, June 6th, at 6 p. m.

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BRITISH BAPTISTS AND THE KING OF RUMANIA

A Protest and a Petition

During the State visit of the King and Queen of Rumania to London (May 12th-15th) the Foreign Minister, M. Duca, received on behalf of the King a deputation representing the Baptist Union of Great Britain and Ireland.

The members of the deputation included Dr. T. Reaveley Glover, President of the Union; Rev. J. W. Ewing, ex-President; Rev. C. E. Wilson, Secretary of the Baptist Missionary Society; Rev. F. E. Miller, and the Rev. H. Oakley. Dr. Rushbrooke in introducing them explained that several others would have been present had not His Excellency found himself obliged to arrange an evening meeting at three hours' notice by telephone.

Dr. T. Reaveley Glover, after thanking M. Duca for his courteous consent to meet the deputation, reminded His Excellency that it was an old question with which they were concerned. He himself in 1921 accompanied Dr. Rushbrooke to Bukarest and with him interviewed M. Goga, then the Minister of Cultus, and M. Take Jonescu, then Foreign Minister. British Baptists fully appreciated the difficulties of the situation in which the Rumanian Government found itself after the war, and made full allowance for the strain accompanying a period of adjustment. Their point of view was clearly expressed to the Rumanian Ministers in presenting their plea for full religious freedom to be assured to their brethren. They had received assuring statements both verbally and in writing from M. Goga, whose final letter included among other promises this:

"The matter of Baptists will be regulated by a special law in which we shall assure the Baptists all the rights enjoyed by any cultus recognized by the State".

The present deputation was gravely concerned to discover that whatever might be the attitude of the Rumanian Government the local police and clergy had not acted in the spirit of toleration. Meetings had been broken up, physical violence offered to worshippers, meeting-houses closed, and forced confessions, fines and imprisonments continued down to the present year. In fact, the evils first reported in 1920 remained. On behalf of those he represented he appealed to the Rumanian Government to give effect to the Western ideas of religious freedom, which he understood it accepted, and to over-rule the obstruction of minor officials whose ideas were still those of the 17th century. The deputation desired that Baptists in Rumania as elsewhere should be able to live happily as good citizens in their own land. Dr. Glover closed his speech with an impressive statement of his hope that the Rumanians would avoid the errors that had marred the story of so many lands—of England in dealing with the Puritans, of France in dealing with the Huguenots.

M. Duca, in a lengthy response, declared that he and members of the Rumanian Government were fully in sympathy with the idea of complete religious freedom, Rumania has never known a religious war. As Foreign Secretary he would regard as sheer folly any policy calculated to bring his country into conflict with so strong a body as the Baptists of the world. He begged that the deputation would appreciate the difficult situation in which the Rumanian Government found itself. After the War four systems of law existed—the old Rumanian in the former Kingdom, the Hungarian in Transylvania, the Austrian in Bukovina, and the Russian in Bessarabia. Unification was a slow process. Meanwhile, it could be in no way surprising if occasionally local police or priests were guilty of regrettable acts. His Government was prepared to investigate complaints and punish guilty persons. Most of the evils concerned, however, the period before the adoption of the new constitution in 1923. The laws giving effect to this constitution would be entirely liberal in tendency; he begged the deputation to exercise patience and

to be assured of the sympathy of his Government.

In the course of discussion Dr. Rushbrooke directed His Excellency's attention to the fact that since the adoption of the new constitution last year the Ministry of Cultus itself had issued general instructions of the same character as those of 1921. His Excellency promised to enquire into this matter. Dr. Rushbrooke also stated that attacks on the Baptists were not due to the people but almost invariably to police or priests. He added that according to the proposals of law which the Rumanian Government had introduced it was apparently intended to recognize no religious body having a membership in the land of less than 200,000. The Minister replied that it was not intended to insist on this limitation.

Dr. Ewing also took part in the conversation, emphasizing the importance of securing not only liberty of worship but freedom of preaching. His Excellency responded that he recognized this as a right.

At the close of the interview Dr. Glover handed to His Excellency a petition addressed to the King of Rumania, which the Minister accepted and promised to submit. The deputation thanked M. Duca for his courtesy and withdrew.

The petition handed to M. Duca is in the following terms:

"13th May 1923.

"To

"His Majesty the King of Rumania,

"by the hand of M. Duca,

"Foreign Secretary, now in London.

"May it please Your Majesty,

"The undersigned, representing the Baptist Union of Great Britain and Ireland, desire to offer to Your Majesty and your Royal Consort the hearty and sincere expression of their gratification that Your Majesties are visiting our country as guests of our beloved King and Queen.

"They desire further to assure Your Majesty of the firm good-will towards Rumania entertained not only by themselves, but by the whole body of Baptists throughout the world. The British people cannot forget that Rumania was an Ally in the Great War and endured heavy suffering for the common cause. Nor can they forget the intimate tie with this land represented in the fact that Your Majesty's gracious Consort is herself a member of our own Royal House.

"Hence it is that we are emboldened to desire your Foreign Secretary to place this statement in your Majesty's hands.

"We are deeply concerned, and our entire community (which, as Your Majesty is aware, constitutes the largest Protestant body in the world) shares our concern, at the many disabilities which our Baptist brethren in Rumania endure, in the withholding of freedom of worship and of preaching and the frequent arbitrary and violent interferences by police and other officials, involving in many instances cruel suffering to individuals. We are profoundly sorry to learn that direct representations made to Your Majesty's Ministers, and especially to successive Ministers of Cultus, have failed to secure effective redress or definite amelioration of conditions. We have taken note of the fact, reported to us by the Baptist Commissioner for Europe, that your Foreign Minister and the Minister of Cultus have once more promised enquiry, and we venture to plead that Your Majesty's gracious influence may be exercised in the direction of ensuring for our Rumanian brethren that entire freedom of worship, preaching and organization which is conceded in Western lands to all loyal citizens.

"We desire to assure your Majesty of our earnest prayer for the prosperity of your Royal House and your Government and people.

"With respectful greetings, we have the honor to be, on behalf of the Baptist Union of Great Britain and Ireland,

"Your Majesty's obedient servants,

(Signed)

T. R. Glover, President.

Thos. S. Penny, Vice-President.
John C. Carlile, Acting-Secretary.
Herbert Marnham, Treasurer.
Gilbert Laws, Chairman of Continental Committee.
W. E. Blomfield, Ex-President.
John W. Ewing, Ex-President.
C. E. Wilson, J. H. Rushbrooke, Members of Council.

THEY MAY LEARN HOW IT FEELS TO DIE

The shocking and gruesome tragedy in Chicago will furnish the text undoubtedly for any number of scientific and quasi scientific discourses, psychological and otherwise. We may rest assured that psycho analysis, of which cult the two youthful slayers seem to be victims, will develop the particular complex with which they were suffering when they committed their foul crime. We will be told in learned terms of Latin or Greek extraction why it was that two young men, educated in text book knowledge far beyond their years, but lacking wholly in wisdom, should have taken a young boy, brutally murdered him and then sought to collect a ransom from his parents after he was dead. But common sense will reply that for all their book made knowledge the 19-year-old youth who was a Ph.D. from the University of Chicago, along with being the master of 15 languages, and his companion of the same years and almost the same knowledge were the possessors of that "little learning that is a dangerous thing."

Surely were their minds warped, but not to the extent that they did not have a full appreciation of the terrible crime they were committing. This appreciation is shown full well in the minute regard they had for certain details in arranging an alibi before they attempted their atrocious deed. Apparent should it also be that the system of education under which they were gorged with material and starved of spiritual knowledge can not escape all blame for the terrible plight in which the two young men find themselves. And that blatant so-called modernism that bows down to material science and denies eternal truth should see in the hideous Chicago tragedy a reflection of its own folly. Whenever you take God and revealed truth from human knowledge you make of it the instrument for hellish evil rather than supreme good.

That this so-called psycho analysis, with its supposed insight into the most secret thoughts, moods and emotions, has claimed two more victims, the confessions of the two over-educated murderers make plain. Their admissions also reveal the fact that a system of imparting knowledge, which leaves the impression upon those to whom it is imparted that they are superior to all others and above all laws and conventions, is in itself gravely at fault. The murderers had studied so strictly about moods, emotions, suffering, tortures and such like, without thought of their real meaning, that they considered human beings as nothing but subjects for clinical experimentation. They wanted to study the mental and physical aspects of human sufferings and to note the reactions of mind and body to approaching death and for this reason alone they beat their young victim to death.

Well, it is related by the newspaper correspondents that the death of their victim came too quickly for them to acquire the knowledge they desired. But, sitting in their cells as they now do facing the possibilities of the gallows and the hangman's noose, they will probably get a much more intimate knowledge than they expected of what bony handed death standing just outside the door means to human consciousness and thought. And, probably, they will have to drink to the last dregs of the cup of death. They wanted knowledge of that sort, so why should it not be supplied to them?—Commercial Appeal.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ENGROSSED WITH THE WORD

This expression is Luke's way of describing Paul's condition of mind and spirit at Corinth as he labored with his fellow Jews, testifying to them that Jesus was the Christ. Instead of "engrossed", as it is in the King James version, the American revisers have used the word "constrained", saying that Paul was "constrained by the word". The translators have had some difficulty with this word, and the more difficulty they have the more interesting the word is. The difficulty arises from the fact that it is not possible to find one word in English which will under different conditions translate the Greek word.

The word means to hold together, and there is probably no word in English that so exactly expresses the meaning as "gripped". It may be that this word was not sufficiently dignified to put in the Bible. It is the act of getting a firm grasp with the hand, or with the mind. Or conversely it is when something gets a firm hold on you on your hand or your mind or your soul. When you shake hands with a man, you will find out whether he has a good grip or whether his hand feels like a fishes tail. Members of a secret order have what they call a grip, a certain way to shake hands. Certain internal ailments have a way of gripping you. That is the same word. Influenza is sometimes called "the gripe" and it is a very appropriate word, as anybody can testify who has had any experience with it. Some of us will never forget the time when "the gripe" seized us by the back of the neck and was very difficult to shake loose.

The Bible use of the word is very instructive. We are not told whether people had the gripe back in New Testament times but we are told in Matthew 4:24 about people who were "holden" with diverse diseases. The old version says "taken" with disease. We hear people today talk about being "taken" with some disease. Or in Luke we read about Peter's mother-in-law being holden of fever. It is the same word "gripped". Again we read in Luke 8:45 that Jesus was "pressed on every side". It is the same word. Again in Luke 19:43, Jesus tells about the Roman armies which will besiege Jerusalem, "they shall compass thee round and keep thee in on every side". It is the same word.

Another use of the word to describe physical phenomena is in Deuteronomy 11:17 where God in anger shuts the heavens. He closes the doors tight with a bang. Again in Isaiah 52:15 where it is said "Kings shall shut their mouths at him". In astonishment at the superior glory of Christ, they are seized as with lockjaw. Again, when the angry mob rushed on Stephen to stone him, it is said they "stopped their ears". They clamped their hands over their ears like a vise to keep from hearing him or being moved by what he said.

Now it remains to speak somewhat of the mental aspect of this word which we have been tracing. In Luke 8:37 we read that after the restoring of the demoniac in the country of the Gerasenes the people "were holden with great fear". They were seized with fright until their minds were wholly controlled by it. Their faculties were

as if paralyzed by fear until they no longer were normal. Again in 2 Corinthians 5:14 Paul speaks of himself as entirely in the control of Christ's love. He says the love of Christ constraineth me. It so dominates his life that other motives are overcome, rendered negative or destroyed. Love determines all his relationships and conduct. It becomes the dominant force in his life. He can do nothing, desires to do nothing except what it dictates.

Again in Luke 12:50 Jesus speaks of his being absolutely under the control of one great desire and dominated by one supreme purpose. He says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished". The word straitened here is the one we are studying. He is in the relentless grip of one determination, and nothing shall prevent or deter him.

Now let us come back to the passage we started with in Acts 18:5 where Luke says of Paul at Corinth he was engrossed or constrained by the word. It means that all of Paul's mind, all his faculties, memory, perception, insight, reason, interest, love, will or what not were corralled into one purpose. That all the energies of mind and heart, and soul and body and spirit had been gathered up into one purpose. That all that he knew or wished had been summoned to one supreme task. Everything within him had been brought under contribution to one purpose. When all the intellectual, moral, physical and spiritual forces of the man were compressed into one purpose, the word of God seized him, gripped him, engrossed him, absorbed him, consumed him, inspired him, controlled and directed him to its one end, to preach and testify that Jesus is the Christ. The Old Testament blazed with new meaning to him. Its prophecies burned in his soul. The commission of the Christ who appeared to him on the road to Damascus gripped him afresh. He forgot all weakness and loneliness. He forgot the discouragements at Athens. He was not appalled by the bestial sensuality of Corinth. He was not halted by the cynical skepticism of the Greek schools. His soul burned like a volcano, and his tongue was a flame of fire. The word became luminous to him and he made it luminous to others.

You will recall of course that it is the preacher he is talking about. It is hardly worth while for the preacher to complain about the dullness of the people, their sloth and unspiritual condition. Let the preacher begin on himself. If he is engrossed with the word it will burn its way through the coldest and hardest heart and life. You may have seen workmen riveting together great steel beams. It doesn't matter how hard the steel is the rivets will go through if the electric power is behind them. So it is in preaching.

We are entering on our revival period. If the preacher is constrained by the word, nobody will be able to resist the spirit and power in which he speaks. To be sure the support of Godly sympathizers greatly helps. It was when Timothy and Silas joined him in Corinth that it was said Paul was engrossed with the word. You will notice that after this Paul struck out boldly with new plans and methods. He rebuked the blaspheming Jews and turned to the Gentiles. And it was then that the Lord stood by him in a vision of the night and encouraged him. Told him he had much people in the city and that nobody should be set on him to harm him. The way will always open to the man who can say, "I cannot but speak the things which I have seen and heard".

WALKING WORTHILY

All students of the epistles of Paul have noticed that the first part of his letters is generally taken up with doctrinal statements and the latter part with practical application and exhortation. It is interesting to note in each case how he launches the hortatory part of the epistle. To take the letter to the Ephesians as an example, he begins this practical section with chapter four. And as usual he sums up the whole of the prac-

tical Christian life in one sentence. This sentence (a part of it only is necessary here) is the first verse: "I beseech you therefore, I a prisoner in the Lord, that ye walk worthily of the calling with which ye are called". Or more briefly still it is embodied in two words, "Walk worthily". That is the measure of the Christian life. It is the sum total of Christian living, which he proceeds to unfold in three chapters.

When we say a thing is worth so much, we mean that you put the thing and the price of it down side by side, and the one is equivalent to the other. The article and the price correspond. Paul in the first three chapters has been talking about the Christian calling. He traces it back to eternity, "according as he hath chosen us in him before the foundation of the world". He speaks of the exceeding greatness of his power to usward, as shown in the resurrection and enthronement of Jesus. He speaks of our being made alive from the dead, of our adoption into the heavenly household, of our being made fellow citizens with the saints. He points out that God is making known to the heavenly hosts through the church his manifold wisdom. He declares the exalted privilege of Christians to comprehend the length and breadth and height, to be filled into all the fulness of God. Then he starts his exhortation by saying that we are to live in a manner worthy of all this high calling and privilege.

This exhortation then spreads out like a fan over all the duties and relationships of life, even to masters and servants, husbands and wives, parents and children, and to every other relationship. About all these details it is not now possible to speak, but only with reference to the main idea of the first verse, which in turn affects all the rest. The first item in the walking worthy is expressed in the two words "lowliness and meekness". If we are to walk worthily of our calling, here is the high road in which we are to walk, in all lowliness and meekness. Better not pass this over or the rest of the exhortation will be spent on us in vain.

Lowliness and meekness involve two things: right relationship to God and right attitude toward people. If we have the first, it is easy to attain the second. If we have not the first, the other is impossible. Humility is the only proper attitude to God, and if we do not have this we will never make any progress in the Christian life, or walk worthily of our calling. Jesus began his inaugural of the kingdom, his sermon on the mount exactly at this point: Blessed are the poor in spirit for theirs is the kingdom of heaven. It was this door of entrance he showed to Nicodemus and the rich young ruler. It was to his own ambitious disciples that he said, "Except ye become as little children ye cannot enter the kingdom of God". No man can come to God with his head up.

This is a hard lesson to learn, but it has to be learned before we can learn any other. Most of us have at some time to say, "I was brought low and he helped me". Or, "This poor man cried and the Lord heard him, and saved him out of all his troubles". It is impossible to quote all the scripture proofs of this; the Bible is full of them. It is the whole spirit of the Christian religion. Perhaps the greatest example of this outside of Jesus himself is Moses. Jesus said, "Learn of me, for I am meek and lowly". Moses had learned, for while he was one of the best equipped men of his age in every way, by nature and training, it was said of him, "Now the man Moses was very meek, above all the men which were upon the face of the earth". The highest title given to any man on earth is that often applied to Moses, "The Servant of God". Again, let us not forget it if we are to walk worthily, we must begin here.

But there goes along with this the associate and consequent idea of meekness toward people. It has gotten to be quite a common joke, the story of the Negro who asked the man if he were not a preacher. Being answered affirmatively, he was asked why he thought the man was a preacher, and he replied, "Because you look so

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simple". We rather suspect the Negro was getting close to the truth, a fact not to be ashamed of, because it is a badge of the servant of Jesus Christ. The absence of self will, and self assertion and self seeking; the willingness to be of no reputation; the purpose to minister rather than to be ministered to; these are the true qualities of a Christian, and it would be a pity if they did not come to show in his face and his manner.

Never mind about trying to cultivate the manner. One need not assume the attitude. The imitation of it is fraudulent, hypocritical and despicable. One does not have to be a Uriah Heep. But what we do need is to have the spirit of gentleness, the desire to be of real service to others. It will soon be evidenced in patience, forbearance, long suffering, considerate of others, seeking to help and not to hurt. There must be no spitefulness, or resentment; no sensitiveness or readiness to take offence. We are to be willing that others shall be preferred. We are not to be opinionated, bumptious. If we will look to this, preserving the right attitude toward others, we have made a good beginning in walking worthily.

(Continued from page 1)

Hospitals	5%
Southwide Education	10%
New Orleans Hospital	1.5%

A motion was passed to the effect that no representative of the outside institutions would be expected to solicit funds within the state prior to 1926. This is interpreted, however, to mean that no individual is to be prohibited from making a voluntary donation. This was done in view of the fact that the Board had agreed to give 50% of our contributions to the Southwide objects or objects outside of the State.

The Board adopted the recommendations of the Conservation Commission and also the Committee on the Future Program as a working basis for the remaining months of this year.

The Board requested that by September first the churches shall be informed as to the amounts which it will be necessary for them to raise next year in order for us to obtain the goal fixed both by the Convention and by the Board.

It is desired that the readers keep separate and distinct in their own minds the 75 Million Campaign program and the 1925 program. We are not expected to raise any cash this year for the 1925 program. We are expected, however, from November 30th to December 7th to secure pledges for the \$700,000.00, said pledges to begin to be paid in January, 1925, and continue throughout the year.

The 75 Million Campaign program deals with cash exclusively and seeks the payment of all pledges, the obtaining from those who have already paid up such additional contributions as they, led by the Spirit, feel inclined to make and liberal contributions from all who have made no pledges whatever.

WHAT THE PAPERS ASK (From Report at Atlanta.)

1. "Let every state organization combine all its forces for one or two months of every year in an effort to promote and extend the circulation of these papers.

2. "Put into every program of every association and convention the discussion of the whole subject of Baptist literature, especially the matter of the denominational paper.

3. "Pay the editors adequate salaries so as to command the services of the highest salaried men in the denomination and take from the burdened shoulders of the editor the financial responsibility of conducting the business. Give him a chance.

4. "Let every board and institution of the Convention and of the several state papers, in the purchase of advertising in the territory of the Convention pay the space, all that is due them for making it possible largely for them to exist and pursue their work at all. In other words,



Miss Julia Frances Hassell



Mr. J. J. Lipsey

OUR FORMER BUSINESS MANAGER

Mr. J. J. Lipsey was for five years Business Manager of The Baptist Record and of the Book Store. He began this work soon after the present editor assumed his office, that is in 1912. He was also office editor of the paper, looking after local details of making the paper. He occasionally made literary contributions also to the Record, some of which were copied with favorable comment in other papers.

When the war drew the United States into its tentacles, our business manager was restless until he had severed his connection with the paper and book store, at great sacrifice to all concerned and volunteered for service in the army. His physical condition seemed to unfit him for the arduous service and he was repeatedly rejected. But finally he was assigned to duty in the air service and remained in the army until several months after the armistice, being honorably discharged.

The hardships of the camp life seriously impaired his health, and he was soon compelled to give up a business which had begun to prosper, and devote himself to the recovery of his strength. This he has done with good effect in the splendid climate of Colorado at the side of the Rocky Mountains. His friends will be delighted to know

of his happiness in winning the heart and hand of Miss Julia Frances Hassell, who has consented to become his bride on the fourteenth instant.

Her picture appears with his in these columns. She is a native of South Carolina but grew to womanhood in Colorado Springs. She was graduated from the State College for Women in Colorado and is a young woman of attractive and strong personality. The readers of the Record will wish them a long and happy voyage on the sea of life together.

It would not be right to close this little sketch without saying that The Baptist Record owes a great and permanent debt to Mr. J. J. Lipsey for his sacrificial service in its behalf. On a wholly inadequate salary he worked without sparing himself day and night to build it up and make it worthy the great cause and the great people whom it represents. He never counted overtime; and his literary qualifications and fine instinct for what was good made the composition of the paper safe in his hands in the frequent absence of the editor. His judgment was always approved. The book store was made by him out of nothing into one of the most up to date stock and equipment of any book store in the South. But he did not hesitate to turn from all this to sacrifice himself at the call of his country and in the interest of righteousness, civilization and humanity.

let every other denominational enterprise recognize and pay its honest debt to these struggling denominational papers and lift them to that place of power which they must occupy if we realize our best in all other departments of our work.

5. "The editors are of the opinion that if our Southwide boards and institutions and our State Boards and institutions do not find it possible, or do not feel disposed, to furnish such remunerative advertising to our papers as to meet in connection with the income of these papers the actual expense of furnishing efficient, ably conducted State denominational papers, then such necessary funds should be taken from the entire offerings in each state before they are divided and sent forward. These deductions to be made under the direction of the respective State Boards."

Columbia Baptist Church, Columbia, Mississippi, in conference on Sunday, June 8th, unanimously approved the work of Gypsy Smith, as conducted by him at this place for the past two weeks. They authorized the pastor, Rev. Wayne Alliston, to appoint a committee to write an article, to be published in the Baptist Record, expressing publicly this approval.

After having been in this meeting we can verify in every particular, what has been said about him, as to his soundness in doctrine as taught in God's Word, and that he is indeed a safe and sound evangelist. We find in him no clap trap methods or sensationalism, but he preaches the Gospel of Jesus Christ with simplicity and appeals to the mind, heart and will of the people. All of the churches in the county

have entered into the revival and are co-operating in every way.

W. Jacobs, Moderator
Marion County Baptist Association.
T. C. Griffith, Supt.
Columbia Baptist Sunday School.
Miss Jennie Watts, Sec.
of Columbia Baptist Church.
Committee.

Here's a just tribute from Editor Cody to Dr. Scarborough:

"The writer had known of Dr. Scarborough a little before the great Campaign; he came to know him much better during this Campaign, but he never really knew him until he had some committee experiences with him at Stockholm. There, behind the scenes, he did a service for the Baptists of the world that required faithfulness, candor, courage, immovable firmness, calmness, and resourcefulness. He fully measured up to the occasion. Some people think that the Seminary he presides over is in competition with that Dr. Mullins presides over. Well, some people will think this to the end. But sometimes we wish that our Southern Baptist people could know what Dr. Scarborough did to elect Dr. Mullins to the presidency of the Baptist World Alliance. It is a story that can never be told. But there was one member of the Nominating Committee that has since thanked God a thousand times that Dr. Scarborough was a member of it. The results were what they were because he was there. Blessings on him."

NORTHERN BAPTISTS HOLD CONSTRUCTIVE, FORWARD-LOOKING CONVENTION AT MILWAUKEE

By Frank E. Burkhalter

One of the most harmonious, constructive and hopeful conventions Northern Baptists have held within the past few years is drawing to a close at Milwaukee as these lines are written. There was not absolute unity in the convention, of course, but there was much less disunity than in some other recent sessions, and much more Christian courtesy manifested among those who did not agree on certain theological points than at other sessions the writer has attended during the past five years.

While several factors doubtless made their contribution to this improved state of affairs, the writer ventures to mention only four of them:

First, a better spirit on the part of the more conservative Fundamentalists who are seeking to effect what they believe to be certain essential reforms in the machinery, methods and personnel of the Convention, and more particularly of some of its co-operating agencies.

Second, a broader spirit on the part of those in charge of the program and agencies of the convention in giving due recognition to the Fundamentalists on this year's program as represented in the selection of Dr. J. C. Massee, the recognized official leader of the Fundamentalists, to give the opening key-note address; the naming of Dr. Curtis Lee Laws of the Watchman-Examiner, another leader of this group, to bring two of the daily Bible expositions, the designation of Dr. T. J. Villers of Oregon to bring the centennial address of the Publication Society, and the action of the board of managers of the Foreign Mission Society in not opposing an investigation of certain of its policies and methods relating to the appointment of missionaries to the foreign fields, and the theological soundness of a few of the missionaries already on the field.

Third, a spirit of prayer, reflected particularly in a pre-convention season of prayer Tuesday afternoon and evening, called by and conducted under the auspices of the steering committee of the Fundamentalists. The writer attended these prayer services and was so impressed with their spiritual power that he would like to see similar meetings held by our own Southern Baptist forces preceding our convention.

Fourth, the message, ability and fairness of the president of the Convention, Hon. Corwin S. Shank of Seattle. In his presidential address, Mr. Shank sought to call the Northern Baptist hosts back to a deeper prayer life, a more fervent and vigorous evangelism, a fuller expression of the doctrine of Christian stewardship in the local churches, a fuller enlistment of both the laymen and the young people in the worship and service of the local churches, and such an expression of conviction upon all great moral and political issues on the part of Baptists as would inform members of Congress of the viewpoint of enlightened Christian citizens and thus make it more difficult in the future for Congress to enact legislation that is offensive to the best Christian sentiment of the nation as is involved in the recent restriction of Japanese immigration.

Foreign Mission Policy Under Fire

The outstanding action of the first few days of the convention, from the standpoint of popular interest and also from the standpoint of its effect on the future unity and progress of the denomination, was the adoption by a vote of 766 to 616 of a resolution originally offered by Dr. J. C. Massee of Boston, providing for the appointment of a commission of five persons to investigate the policies and practices of the secretaries of the Foreign Mission Society in the naming of missionaries to the foreign fields, this commission to have authority to examine all files and records of the society. The basis of the resolution is evidently the rather wide-spread conviction with many individuals and churches that there are a few missionaries on the field who deny the deity of Christ and do not regard the whole Bible as the inspired and authoritative Word of God.

On behalf of the more radical Fundamentalists represented in the American Baptist Bible Union, Dr. John R. Straton of New York offered a substitute resolution calling for a commission of 11 members, five of whom were to be named by the chair, and these ten were to select the eleventh member who should serve as chairman. Fred W. Freeman of Denver, former Texan, proposed a substitute for the substitute, providing for a commission of seven members to be named by the president of the convention and embodying a paragraph from the Straton resolution calling upon all Northern Baptist churches during the period of the investigation, not to withhold or divert their foreign mission funds but to send them undesignated and in liberal quantities to the Foreign Mission Society. After a prolonged and vigorous discussion, the Freeman substitute was adopted and the investigating commission will be named before adjournment by President Shank. Both sides, for the most part, are agreed that the president will name a capable, representative and impartial commission.

It is no secret that many churches and individuals have been led to withhold or divert funds that originally would have gone to the Foreign Mission Society because of the belief that a few of the more recently appointed missionaries have not been of sound evangelical faith.

Dr. F. L. Anderson of Massachusetts, chairman of the governing board of the Society, said the board would not hesitate to recall any missionary whom it had reason to believe was not thoroughly sound in the faith. At the same time, he pleaded for a more liberal policy in the appointment of the missionaries than the majority of the Fundamentalists would approve and than our own Southern Baptist forces would approve. When Dr. W. B. Riley of Minneapolis declared he had positive proof that one of the missionaries in China had stated publicly his belief that Christ was only a great man, and that it was possible for the world to produce another such man some day, Dr. J. H. Franklin, secretary of the society, interrupted and read a letter signed by ten members of the mission to which the worker under question was attached, in which they said the missionary had to their knowledge never uttered such a statement, and did not hold such views. The investigating commission will report a year hence, and is given the authority to make recommendations as to a future policy in the matter of naming missionaries, if it is deemed necessary.

It will be recalled that four years ago, upon motion of the Fundamentalists, the Convention named a commission to investigate certain alleged false teachings in some of the Baptist colleges and seminaries in the North. This commission did not accomplish very much, for although it found evidences of teachings not in accord with historic Baptist principles and interpretations of the Bible, inasmuch as the schools and seminaries are under the control of local, self-perpetuating boards, not responsible to the Convention, the convention was without power to remedy the situation. The convention can remedy a situation in the Foreign Mission Society, however, if it feels the need to do so, because the society is its own creature.

World Alliance Statement Reaffirmed

Next in interest and importance, perhaps, in the convention's proceedings came its action in overwhelmingly adopting the statement of Baptist principles approved by the Baptist World Alliance at Stockholm last summer, such adoption being for the purpose of reminding the world of the principal convictions of Baptists and not to be employed as a creed to be enforced upon anyone. The Fundamentalists represented the Baptist Bible Union sought to have adopted as a substitute the New Hampshire Confession, as modified and amplified in a few points by the group offering it, but the substitute did not find such favor when it came to voting. There was prolonged and vigorous discussion of this matter, also, but the preference for the Stockholm statement was overwhelming. The suggestion that this statement be affirmed by the convention came

first in the recommendations by President Shank on the opening day. The Stockholm statement is not sufficient to meet the views of many of the Fundamentalists, who do not believe it goes far enough, but on the other hand, it goes a great deal further than many of the so-called Modernists of the Convention would be willing personally to go in an individual statement of their own views, perhaps.

Fundamentalists Are of Two Types

It was interesting to note at this year's session that there are two distinct groups in the Fundamentalist camp, the radicals and the conservatives. The more radical wing, represented by Drs. Riley and Straton, are organized into the Baptist Bible Union, while the more conservative group, represented by Drs. Laws, Massee and Goodchild, feel they can best accomplish their contention for a sound evangelical faith through their simple but unorganized educational movement. It was very evident that the Convention is more likely to co-operate in the program of the latter group, who insist that they represent a movement of an educational mission within the convention and not a separate organization.

Convention Agencies Had Good Year

But despite the controversy over the policies of the Foreign Mission Society that body was able to report 16,035 baptisms on the fields the past year. Similar reports of progress were made by the Home Mission Society, the Woman's Missionary Societies, the Publication Society and the Education Board. But like us Southern Baptists, the Northern Baptists have not provided their general boards and other agencies with adequate funds for their work, and all of them have considerable deficits. It is confidently expected that the investigation authorized will clear up the suspicions hanging over the Foreign Mission Society, and that its receipts will be greatly augmented this year. The Publication Society, which celebrated its centennial anniversary this year, reported receipts slightly in excess of \$2,000,000.

New World Movement is Needed

With this year's convention the New World Movement, corresponding to our 75 Million Campaign, launched at Denver in 1919, came to an end. It had an original financial objective of \$100,000,000, but only \$48,000,000 of this amount was ever subscribed and about \$44,000,000 of this latter amount had been paid in May 1st, 1924. Now the General Board of Promotion is succeeded by the Board of Missionary Co-operation, organized along lines more acceptable to the rank and file of the Convention. This new agency will have an annual rather than a five-year objective and the financial goal for the new year will be \$6,700,000 for Convention-wide objects.

Gives Consideration to the Laymen

The Northern Convention honors many of its laymen by conferring upon them the presidency. Mr. Shank of Seattle is succeeded in this chief post by former Governor Carl E. Miliken of Maine, an active and consecrated layman. The second evening's session this year was given over to the presentation of an interesting program by the Laymen's Council, organized a year ago with William Travers Jerome, Jr., of New York as chairman. Large attention was given also to the work among the Baptist students, especially to those in state and privately endowed universities. Large use is being made of student pastors in conserving for the denomination and the Kingdom the Baptist student life.

Much more is made of Bible exposition, prayer and other devotional services, including Mission study, in the Northern Convention than in our own Southern body, definite periods being set aside each day for these purposes.

It was interesting to the writer to observe the greater modesty and courtesy of the rank and file of the convention delegates as compared to our own people. No man ever took a seat on the platform unless invited specifically to do so, and the representatives of the press could rest assured that if they did not get to the auditorium a half-hour in advance of the sessions that their tables and chairs would still be waiting for them.

Milwaukee, Wisconsin,

THE EVANGELISTIC CONFERENCE

This conference at Clinton has come to be an annual feature of our work in Mississippi. It brings back the emphasis to where it belongs, the primary business of saving souls. There can be no doubt that in the development of the organized work there is a tendency to take care of the machine, instead of looking after the individual man and woman as Jesus did. We need to hark back to first principles. The annual revival season furnishes us the opportunity to do this. By saving souls we also save the churches. The best way to keep a plow bright is to keep plowing with it.

Our Convention Board and Secretary Gunter realize this and every year make provision for a conference at Clinton about the first of June to help launch the evangelistic campaign. One hundred and fifty preachers come together and pool their experiences, and learn from one another. Besides this three outstanding out of state men are secured at the expense of the Board to lend a hand. Mississippi College heartily joins in the plan and shares with the Board the expense of entertaining all the preachers who come. And they come from the four corners of the state, sides and middle.

To make sure of having a program worth while Dr. J. B. Tidwell of Baylor University, Dr. W. O. Carver of the Louisville Seminary and Prof. E. O. Sellers of the Baptist Bible Institute were secured for lectures and song service. It was not the editor's privilege to attend every session of the conference, but to attend enough to be greatly helped.

A good beginning was made on Sunday night by a lecture from Dr. Carver, summarizing his experiences on around the world tour of our mission stations. He stayed long enough in many places really to learn something, and those who have read his great articles in *Home and Foreign Fields* since his return, do not need to be told how interesting and helpful he made it. His summary of the conditions in South America was that of the optimism of the pioneer. His characterization of European pessimism, confusion and a great challenge to Christian help. He was greatly impressed with the growth and rising spirit of the Christians in Asia. He delivered other lectures along the line of his missionary travels which were more detailed, and wisely encouraged people to ask any questions about places and people and conditions. The people didn't fail to ask the questions. Dr. Carver also delivered several lectures interpreting certain chapters in the Bible which were helpful.

Dr. J. B. Tidwell is the Bible teacher in Baylor University, writes the Sunday School lesson expositions for some of our papers and is an author of good reputation. He also knows how to hold a protracted meeting and has some fine sensible notions about how it ought to be done. He drew his lessons from the Bible and from experience. He selected certain great chapters suited to the work in hand, notably the second of Acts, the twentieth of Acts, the fifth of Romans, the epistle to the Hebrews, etc. He said as many sensible and true things as we have heard in the same length of time.

Professor Sellers of the Bible Institute is head of the music department and has long had charge of the training of personal workers, and the actual direction of personal work. He was a good while connected with the Moody Institute in Chicago, and was the associate of evangelists of world wide reputation. He is not only a singer, he knows what is a good song, which some good singers don't. He knows what is suitable, how to fit the music into other parts of the revival meeting. His talks along this line were greatly helpful, as they are greatly needed. He is a fine, genial personality and Christian spirit. His contribution to this evangelistic conference can hardly be over estimated.

More time was given in this meeting for personal fellowship with one another, which is no secondary benefit. The brethren had the opportunity for private and personal chats and con-

ferences for a part of each afternoon. And then from four to five thirty there was a round table conducted by one of our own brethren, on matters concerning our church work and problems, particularly the budget and the denominational program. Here is where Brother Tull shines; but there were other luminaries, whom he and the program committee called to their assistance. To mention any one would hardly fairly interpret the conference, and some of them we were not privileged to hear. On Wednesday afternoon we heard Brethren Moulder, Hodge, Flint and Richardson. Brother Richardson brought along the financial guage of his church, a good deal like you have seen at a railroad water tank. This showed the number of pledges and non-pledges to the Campaign and how they stand to date. Forest is one of the few churches which has paid up. But anybody will be surprised how many churches there are even in a good church.

Brother Richardson had on exhibition also a chart made and used by Mrs. Cook for work in Scott County churches. It was a group of milk cows which showed their keep in various ways and made the lesson stick as no mere words can do. The women have a wonderful way of making pictures. These brethren will go to their tasks better prepared for this conference and will not forget to pray one for another as they labor in their separate fields of revival work.

VASIL PAVLOFF A GREAT BAPTIST PIONEER

By Dr. J. H. Rushbrooke

The news has just reached me via Germany that Rev. Vasili Pavloff has passed away. No details are yet forthcoming.

In the story of Baptist progress in Russia the name of Vasili Pavloff stands out most prominently. The only one to compare with it is that of J. S. Prokhanoff. Pavloff had not the academic training or the organizing powers of Prokhanoff, but as an evangelist and preacher his influence has been deep and far-reaching.

The Baptist movement among the Russians was in its beginnings when in 1871 Pavloff, then a youth of sixteen, was baptized. He began at once to preach; his powers were speedily recognized, and in 1875 he was sent to Oncken at Hamburg for a short course of training. He returned as an ordained minister, and it is due mainly to his preaching and baptizing in Transcaucasia and afterwards throughout the whole of Southern Russia that aggressive Baptist communities came into existence. Pavloff endured heavy trials, but even in banishment remained resolute in his determination to preach the Gospel. During his second banishment he suffered heavy losses, his wife and four of his children dying of cholera within a week. In recent years he has held a unique place among the fathers of the Russian Baptists. I heard him preach in Moscow last year and felt the power of a master of assemblies. But after his very strenuous life his powers were then failing, and the failure was yet more evident as I listened to him a few months ago in Leningrad.

Pavloff, though without wide academic training, was a man of considerable gifts. He had read much and acquired some knowledge of several languages. It is, however, as evangelist and preacher that he will be remembered and will be accorded a high place in Russian history. His son Paul is now President of the All-Russian Baptist Union.

Pastor S. L. Morris began a meeting at Ackerman Sunday, having Prof. E. O. Sellers of the Bible Institute to lead the singing. Are you praying for the revival meetings?

The Annual Bulletin of Teacher Training has just been issued by the Sunday School Board. It gives a brief history of the work, is beautifully illustrated and gives a list of the names of all who were awarded the Blue Seal in the past year, ending March 31.

"EVENTIDE"

What a sweet sacred silence!

When the golden day is done
And we feel the sweet presence,
Of our dearest holy one.

"Tis Eventide".

And what is all his fragrance?

When the shadows slowly fall,
Is it Nature responding?

When our Shepherd comes to call.

"Tis Eventide".

What are those lovely sunset tints?

So charming to me and thee,
Is it the halo of our King?

When he calls on you and me.

"Tis Eventide".

Ah! If our Shepherd comes to us,

To sum with us our sheaves
And found we labored not for love,
When mist is on the leaves.

"Tis Eventide".

Could we recall a sadder thing?

When the night begins to dawn,
And our truest friend is calling

And for us he passes on.

"Tis Eventide".

And when I watch the lovely light,

That is fading so soft and free,
I wonder if the hand of love,

Will return it to you and me.

"Tis Eventide".

Ah! 'Tis not the light that fades,

That weaves a rose in the blue,
'Tis only our vale of tears,

That obstructs it from our view.

"Tis Eventide".

Happy are the dreamers of dreams,

Armed with light in grand array,

Battling with every foe and self,

For the never ending day.

"Tis Eventide".

—Joseph Cinegarer, Shaw, Miss.

An esteemed brother sends us an editorial from the Birmingham News which is a frank avowal of faith in Modernism with all the liberal inclusiveness of this sect. It makes no difference to the editor of the News whether Jesus comes from God or from the loins of Joseph. Of course not. If we are rightly informed the editor of the News is a Jew and its policy is not expected to be Christian. It would suit the News very well to besmirch Jesus and everybody connected with him. We have no prejudice against a Jew and these things are not said in depreciation of him, but to show the particular angle from which the editorial in the News approaches the subject. We cannot expect orthodox Christian theology from a secular paper whose policy is controlled by a Jew. This is a free country, as free to a Jew as to a Christian. They have a right to own and operate a newspaper and express any sentiments that may suit them. If people wish to support a paper that tries to pull down whatever is distinctively Christian, they are at liberty to do so. But there is a serious question as to whether it is a wise thing to bring into the home and put into other homes that which besmirches the name of Christ. And while we are on this point, we will say that most of our papers in this territory are entirely fair to the Christian ideal. It is a pleasure to commend in this matter the two Jackson daily papers, whose editors are fine Christian men; and the Commercial Appeal of Memphis, whose editorials from a moral and religious point of view are wholesome and every way helpful.

Our sympathy is with Sister J. P. Reynolds of Decatur, whose husband was called to his heavenly home May 20th.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
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State Mission Study Chairman

At a meeting of the State Executive Board on Wednesday last, Mrs. Fred Hammack of Flora was unanimously elected State Chairman of Mission Study. Mrs. Hammack is thoroughly efficient as a leader. She knows our mission study work as few women in the South know it. We welcome her as our State Chairman.

Watchword for the Year: "Let the whole earth be filled with his glory." Psalm 72:19.

Hymn for the Year: "O Zion haste."

Slogan for the Next Seven Months:
 "One dollar each quarter,
 From each mother and daughter."

Task for the Next Seven Months: The completion of the 75 Million Campaign.

As we write these notes, on Saturday, June 7th, the Force has just come in to Jackson from the Sixth District Meeting. Three have been held this week: Fourth, at Kosciusko; Fifth, at Lumberton, and Sixth at McComb City.

Miss Blanche White and Miss Wilma Bucy spoke at each of them; as they will speak at each of the remaining three. Each brings earnest, heart searching, soul melting messages. How we wished as we listened that every Baptist woman in the state could have heard them.

Your Young People's Leader was at Kosciusko; your Secretary at Lumberton; both your State President and Young People's Leader at McComb. Miss Elizabeth Kethley, who returns to her work in China early in August, spoke at McComb also. Perhaps all of these workers will attend the other three meetings.

Later we shall give a more explicit account of the gatherings. Here we merely make mention of the fact that we are having marvelous opportunities these June days. Whether we can go or must abide by the stuff, let us each be prayerful as we count the remaining hours of this Campaign year.

The Minutes of the State Convention, held in Winona will be sent out as soon as we receive the new Year Books from Headquarters; we try to send these together, along with other literature to each society.

Our Minutes this year will contain the Policy. As soon as you receive your copy, please see that this Policy is discussed at your local Meeting. Co-operation is much needed in our Work; we can best co-operate when we are thoroughly acquainted with the Plans and the Policies given us for the year.

One of the pleasing features of the W. M. U. Convention in Atlanta was the presenting to the Union of a banner brought from China by Miss Mallory. It was of beautiful red velvet on which was inscribed in Chinese characters, "Laborers together with God." As we looked at those big black characters, which we could not translate, we could visualize our sisters in the Far Away Land who had learned through our messengers to know Him whom to Know is eternal life. And we had another vision of what it would mean when we had met our Campaign pledges.

Faith to Fulfill

Word comes that some do not quite understand the plan decided upon at the W. M. U. Annual Meeting in May for the completion before August of the \$15,000,000 which the W. M. U. Executive Committee accepted as the quota for the Woman's Missionary Union to raise for the Baptist 75 Million Campaign. This quota was accepted in July, 1919, and thus there is a consuming zeal to see it fully redeemed before this present July of the Campaign's fifth and final year has turned into August. Therefore, every woman and young person who belongs to any of the W. M. U. organizations are urged to pay in toward the Campaign all that they possibly can pay during June and July. Many of our members are doubtless behind in their Campaign payments. All such members are earnestly asked to make a tremendous effort to bring up such arrears during this present quarter. Other members, who may have kept up their regular payments, are asked to continue this excellent habit and if possible to pay in advance. Still other members may have entirely completed their pledge. Our prayer is that they may have the heart and find the way to give an additional offering.

Then there are many who are members of some W. M. U. organization but who have not pledged to the Campaign. Now is the time to get pledges and payments from them! Others are not yet enlisted as members but will doubtless give, if asked to do so, to this most worthy and immediate task. Finally, if there is any other way in any society, church or state whereby Campaign payments may be credited to the W. M. U., as previously during the Campaign, by all means let this plan continue. All we are trying to do is to speed up the Campaign receipts, whatever the method of securing them may be.

Just as soon as the various society and church treasurers have received the money they are requested to forward it very promptly according to the plan of the local church. A caution is offered and it is that all this effort to reach our quota before August may be thwarted if the society and church treasurers in forwarding the money do not make it very plain that it is to be credited to the W. M. U. Won't you do your best to get such credit very surely stated?

The Bible tells us that if we give it shall be given to us—"good measure, pressed down, running over". That is really what this article had in mind in choosing as its title "Faith to Fulfill", for giving is just faith in action and fulfilling simply means filled to the full. You know that "faith is the victory", that "all things are possible to him who believeth". You know that it is well nigh impossible to keep anything full to the brim—it just will overflow. All we need to do to reach our quota before August is to have faith to pray, work and pay, to have the faith which in fulfilling every pledge and every possibility in our power will in turn fill our own hearts and lives with faith "which shall richer, fuller be".

—Kathleen Mallory.

Attention! W. M. U. of the Third District

The annual Rally of District Three will be held June 12th and 13th in the Baptist Church, Oxford, Miss., with a splendid program on Young People's Work, followed by morning and afternoon sessions on Friday.

Miss Blanche White, Birmingham; Miss Wilma Bucy, Louisville, Ky., and some of our State Workers will be present and make addresses.

Delegates from all societies in the District are expected, and are requested to send their names to Mrs. J. J. Vance, Oxford, Miss., Chairman Entertainment Committee.

In calling attention to this meeting at Oxford let us not forget that the First District Meeting will be held at First Church in Jackson Monday and Tuesday, June 9th and 10th, and the Second District Meeting will be held in Greenwood June 11-12th. We are trusting that all of these meetings will be well attended. Very splendid programs are waiting for you at your District Meeting, sisters.

GIPSY SMITH AT COLUMBIA

I came to Columbia November 1st and the arrangements were already made before I came for a union meeting, and I was ready to go ahead as the church had started to prepare for this meeting. Marion County has really joined in and we have the Baptist churches coming almost as a whole and our preachers are doing all they can to make the meeting what it should be.

I have read many things on Sane Evangelism and I have seen more in Gipsy Smith than I have read. I do believe Mr. Smith is the greatest evangelist in the world at this hour. No sensation or emotionalism in any service, just great Bible doctrines emphasized. The new birth, repentance and other great doctrines are preached. Our church is already moved to do greater things and I mean in a denominational way. Mr. Smith makes strong arguments for denominational work.

We are privileged to have three of our preachers with us at this time. Rev. Wade Smith, who finished at Mississippi College and will soon go to the Seminary. Brother Smith goes with the church back of him. Brother Rodney Branton and William Boss also are two of our preachers and doing great work for the meeting.

May I say that our county work is taking on new life and almost every church was reached during the recent Campaign. I have been going during the week preaching to many churches and I have found a fine response.

—Wayne Alliston.

NORTHWEST MISSISSIPPI ENCAMPMENT July 28-August 1

The Northwest Mississippi Encampment will be held at the Agricultural High School Buildings, Senatobia, Miss., July 28-August 1. Since the South Mississippi Encampment will be held this year at Gulfport instead of Hattiesburg, it seems that there is a greater reason for the Encampment here than ever before. We are planning a good program this year, and the counties adjoining Tate will join with us in the Encampment. Some of the best speakers in the denomination will be with us. The full program will be published in a few days so that all may know what is in store for those who attend.

—B. P. Robertson.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The B. Y. P. U. of Mathiston, Miss., was very sorry to lose so many of its best members by the close of school, but it was very happy to welcome back many of its old members who have been away to college.

The B. Y. P. U. is working very hard to reach the A-1 standard. The union is planning to take the study course and the Daily Bible Readers have been increased.

To get the fifty dollar library is one of the summer aims of the union. One new union has already been organized and arrangements are being made for it to take the study course.

The aims and ideals of the union are very high and much is being expected from it.

Thelma Oswalt,
Corresponding Secretary,
Mathiston, Miss.

Request From Clarksdale B. Y. P. U.

The Clarksdale Church requests all churches and B. Y. P. U.'s in District Two to send to Miss Gladys Clower the names of all who expect to attend the District B. Y. P. U. Convention meeting with the Clarksdale Church June 26-27. This is a simple request that we will all be glad to comply with.

IS YOUR SCHOOL TEACHER A CHRISTIAN?

Why thoughtful parents count this one of the most important questions of the day:

First: Because we trust the school teacher with the most precious treasure that we are blessed with, our children that God has entrusted to us to train up in the nurture and admonition of the Lord. We contend that the teacher in whose care our children are in eight hours a day and five days a week for from seven to nine months of the year, should be a Christian realizing that not only their success in life and social development, but that the destiny of their souls in the world to come, will be determined largely by the life of their teacher who has been exalted by the community as their ideal in life.

Every boy or girl will be either a blessing or a curse to the world, an honor or a dishonor to their parents. Since they are in the school two-thirds of their time, the teacher should be a Christian of the highest standard of both moral and spiritual development. If the teacher will set the right kind of examples before our children in school it will be much more easily for us to save our boy and girl from the evil habits that are both hurtful and harmful to their physical and spiritual welfare.

Second: Because there is but one excuse in our home land, where the word is taught and the gospel is being preached on every side for

any one not becoming a Christian, and that is by wilfully rejecting to follow Jesus. I would, but ye would not, are his words.

Third: Because the person that has the invitation to salvation through Jesus Christ by repenting of their sins towards God and exercising faith in Jesus, trusting him for salvation, but just will not surrender to him, is just not eligible to teaching others. The Saviour said salt is good but if the salt has lost his savor, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dunghill, but mercast it out. He that hath ears to hear, let him hear. Notice the Master has just been talking of the cost of discipleship and positively affirming that, whosoever he be of you that forsaketh not all that he hath he cannot be my disciple. Then he compares the one that will not surrender to him to the salt that has lost its savor, thus becoming an out-cast, good for nothing, and furthermore we are taught in his word that the works that are of me will come to naught. Without me ye can do nothing, is another emphatic statement of the Saviour. So we maintain that the most important qualification of the teacher is his or her relationship to God. Knowing that without him their efforts for doing good will be in vain, and knowing furthermore that we are furnishing the material for them to work on in the person of our boys and girls that will finally come to naught, we do here and now take our stand, out and out for Christian influence in our schools.

I heard a man say who is a trustee of the school in his community: I know that our principal is not a Christian and is not an ideal leader for our community but we can get him for much less money than we could the kind we need and should have. But, my brother, if his works should come to naught, and God's word on it (without me ye can do nothing) the amount you pay him is wasted so far as doing good is concerned, and may have been the means of leading your boys and girls to torment. Some one else has said that our teacher is not a Christian, but he is no hypocrite. Now that may be so, and yet his influence will not be for good; he must take his place along with the hypocrite and sinner in hell. And all of his work will come to nothing, too. Another fellow says our principal is not a Christian and I don't endorse his habits, but I am afraid if I let it be known I'll hurt somebody's feelings. But, my friend, to submit means to indorse, and you are a party to all the work wrought by your teacher in your community if you submit to his or her leadership, whether it be good or bad.

Fourth: I am for Christian teach-

(Continued on page 13)

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Supplies for Sunday School Secretaries

"The Sunday School Secretary and the Six Point Record System," Flake and Noland, Textbook. Cloth 60c; Paper 40c.
"How to Install and Operate the Six Point Record System," Leaflet, Free.
"The Six Point Record System in the Hands of the Teacher," Leaflet, Free.

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Send for Sunday School Supply Catalog.
2. Book Form for Department Sunday School.

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3. Book Form for Undepartmentized Sunday School.

Bound Book for Secretary, \$2.50; Bound Books for Class Secretaries and Teachers, .15 and \$1.25; Blackboards for General Report, \$6.00; Blackboards for Class Reports, \$3.00; Classification Slips, .30 per hundred, \$2.00 per thousand; Individual Report Envelopes, .30 per hundred, \$2.00 per thousand; Class Report Envelopes, .50 per hundred; Individual Monthly Report Cards, .50 per hundred; Superintendent's Monthly Report to Church, .75 per hundred.

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THE NECESSITY OF A REVELATION FROM GOD

1 Cor. 2:9.

God had prepared certain things for them who love him. A man prepares certain things for his children. This preparation is made before the birth of a child. The birth of each of his children in his home brings that child to the things which have been prepared. When one comes to love God, he is brought into the benefits of the things which God has prepared for them who love him.

Man could never have conceived these things by human reason. He could not have heard of them if he had relied upon man, who depended upon human reason. A consciousness of these things had never entered the human heart without a revelation from God.

Some of the things which God has prepared for and has revealed by his spirit to them who love him are:

1. The word made flesh, who dwelt among men as a man.
2. The sacrificial offering of this divine man, who through the eternal spirit offered himself without spot to God; and through this suffering became a perfect "propitiation for the sins of the whole world."
3. A conscious indwelling of him, who is the "resurrection and the life."

The spirit, who searches the deep things of God, has revealed these things unto us." When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus said to him, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven, hath revealed it unto thee."

Without a revelation from God we would be in hopeless darkness about spiritual things. By a study of his revelation we may know much of what he has prepared for them who love him. The nearer we get to him, and the more we realize his presence and power working in us, the more of his revelation we will imbibe as we study the Bible, which is the record of his revelations to man.

(Signed) J. R. Sumner.

OUR VIRTUES, AND OUR FAULTS

All believers in the Lord Jesus Christ—the world over—are saved; whether they hold their membership in the Baptist, Methodist, Presbyterian or any other religious denomination. They are saved even if they are not members of any church at all. They are children of God; there is no condemnation for them, "they shall never perish". Their future state of mind, or conduct, their character, or habits will not affect their relationship with God.

But it is the first duty of every believer to follow the Lord in baptism; and it is their duty to follow Him in the proper mode, which is immersion. And in order for believers to do this it becomes necessary for them to join a Missionary Baptist Church. It is the one place where believers in Christ can find the combination of sound doctrine, and scriptural church ordinances;

which will enable them to wholly follow the Lord. I can not understand how any believer in Christ could be satisfied anywhere else. Now while it is true that we are the people who are sound in doctrine and scriptural in practice; yet we are by no means what we should be. We are suffering from two very dangerous faults, which are weakening our vitality, and hindering our usefulness.

1st. The subtle creeping in among us of men who have no regard for sound doctrine; but rather lean toward Arminianism and Modernism. They are the "leaven" that Jesus and the Apostle Paul warned us against. "A little leaven leaveneth the whole lump". This is a dangerous wound and to what extent it has grown the writer does not know. But one thing he does know, that two sets of resolutions containing sound doctrine, and a warning note against Modernism were offered at the Southern Baptist Convention at Atlanta and were turned down, and thrown in the waste basket.

2nd. And I believe the worst of the two faults is the tendency of our brethren to compromise the truth, by joining in with other denominations in union meetings. When we go into these union meetings we are virtually conceding to the world (and the world is watching us) that it doesn't make any difference what people believe, and practice, in regard to the doctrines of the gospel of Christ, and Church ordinances, it is all right, and "just as good". We are—in a way—endorsing, and bidding Godspeed to those who believe in the possibility of the apostasy of a child of God; and those who believe and teach that human effort, human merit, or human worth is essential—at least in part—to the ultimate salvation of a lost soul. I could also mention other vital points of gross heresy that some denominations hold that join in these union meetings, but this will suffice. Now we know that people who are deceived into believing these heresies are in darkness, they are blind concerning saving truth; in fact they are lost. And we are committing sin when we lead them to believe, that we believe they are saved. And this we are doing when we co-operate with them in union revival meetings. This is indeed a severe wound to us, and God only knows what the result will be, if the practice is continued. If nothing else, it will lower our standard in the estimation of sensible, thinking people. But it will do more than that, for we are dishonoring God to the extent that we tolerate unsound doctrine and unscriptural practices. . . . These wounds could be healed, if we would earnestly contend for the faith, and refuse to turn aside, any more, after vain things which do not profit. Oh! how the Lord would bless our efforts in carrying out His commandments if we would.

—J. E. Heath.

Duck Hill, Miss.

REPENTANCE

There is no word in the English language that is more abused and misconstrued than the word "repent-

ance". It is surprisingly strange that theological teachers (especially those with D.D. attached to their name) would use the word wrongly to uphold and support a theory of their own, when even we, the common people who do not know Hebrew and Greek, may find its meaning in the English dictionary. It is easy to distinguish between those who believe in salvation wholly by grace, and those who believe in reformation—or a system of works as partly essential to salvation—by noticing how they teach the doctrine of repentance.

The popular theory and wrong idea of repentance is, "turning from sin toward God". It carries with it the idea of "sorrow for sin and reformation". Or as Sam Jones put it, "Quit your meanness and join the church". Or to be more explicit, "Cut loose from sin, put it behind you, and get close to God by real earnest effort to become godly".

The remarkable thing about it is that repentance means just exactly the opposite. It would be more logical to put it: "Ceasing from all works". Let's look into it. "Repentance". What is it? C. I. Scofield tells us that the Hebrew word for repentance is "Nacham" and means to be "eased" or "comforted". The Greek word for repentance is "Metanoia" and means "A change of mind". All we are supposed to know about repentance from a theological standpoint is what we find in the sacred writings. But I notice in our Webster's Collegiate Dictionary they have it in a twofold mean-

ing, as follows: (1) "To feel penitance or regret for past conduct". (2) "To change the mind in regard to one's conduct from regret or dissatisfaction". I do not know where our English scholars get this definition. One thing, it certainly does not come from the original Hebrew and Greek meaning of the word. But even taking Webster's definition it

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On the Approved List of the Southern Association of Colleges and Secondary Schools. Graduates receive license of same grade as that issued by State University and are eligible to teach in any High School in the South.

Reservation Fees of \$12.50 will be received now for the next session, which opens September 17, and rooms will be assigned in order of receipt of these fees.

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Board and literary tuition in fireproof dormitories, two students in a room with adjoining bath, \$320.00. Board and literary tuition in Dockery Hall, industrial plan, \$206.00. Highest grade departments in Piano, Voice, Violin, Expression, Home Economics, Art and Business Courses. Elwood S. Roeder begins fourth year as Director of Music and teacher of Piano. Barbara Stoudt-Roeder begins fourth year as Head of Voice Department. Mrs. Kate Downs P'Pool begins eleventh year as Head of Expression Department. Miss Willia Trotter begins fifth year as Head of Home Economics. Miss Glennice Moseley begins fourth year as Head of Art Department.

Beautiful new fireproof Infirmary. No serious illness among students in last three years. New Swimming Pool. State Champion Basket Ball team. Tennis and Hockery also played. Campus of fifty acres. Send for beautiful new catalogue.

J. L. JOHNSON, President,
Hattiesburg, Miss.

Summer School June 3 to August 2.

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does not carry the idea of reformation or turning from sin toward God, but rather to the contrary, the feeling of penitence, or feeling guilty, and a change of mind in regard to one's conduct. However, I had rather take the original Hebrew and Greek meaning of the word. For really it fits better with my own personal experience, and with the doctrine of grace. The Apostle Paul says that repentance is toward God, that is, "God the Father", while faith is toward our Lord Jesus Christ. A man in the beginning of the act of repentance (if it could be termed an act) has his mind eased or comforted, or settled, or cleared up or changed. How? Through the knowledge he has obtained, he finds himself. And when he finds himself, he finds himself absolutely helpless. He, for the first time in his life, begins to realize that God is just, and that he is justly condemned. In other words, he comes to see himself as God sees him: a pitiable object of mercy, vile, and guilty. And he can not be fooled into believing that reformation will do him any good so far as the salvation of his soul is concerned. His mind is changed. How? From a false hope, to a realization of his just condemnation. The result is: He ceases from his own works, (Heb. 4-10) and stands still to see the salvation of God (2nd Chron. 20-17). And while in this mood he looks to the one who died and shed His blood to redeem unworthy, ungodly, sinful men. Not men who have reformed and ceased from sin. Repentance is not produced by the stirring up of the emotional feelings at all. (While it's true that "godly sorrow worketh repentance" among Christian people.) (2nd Cor. 7-10.) But I am discussing the repentance of an unsaved man which is essential to faith in Jesus Christ.) But it is a cool, quiet, sensible afterthought and is produced by knowledge of truth. It is the first element of saving faith. It is becoming as a little child, helpless and in an attitude to trust.

Being surrounded and hounded by the legions of false teachers of the type that came down from Judea to Antioch (recorded in Acts 15-1) it is so hard for men to come to the knowledge of repentance.

—J. E. Heath.

NOTICE

I know two good Texas preachers who would like to hold some meetings in Mississippi this summer.

One of them is a "West Texas Cowboy". The other is a well educated young man, pastor of a large city church.

Both of them are princely fellows who will do fine work. If interested write me and I shall be glad to put you in touch with either of them.

—Charles E. Welch,
Canton, Miss.

NORTHPORT CHURCH ALABAMA

Closed June first a fifteen days meeting. Rev. J. J. Mayfield of Magnolia, Miss., did the preaching for twelve days. His sermons were worthy of trust. He preached Jesus

as Savior. He preached faith and obedience to be duties of men. He criticised sin and complimented righteousness. He claimed that if men would read less about the Bible and more of it that it would be far better for them. To the twenty-four sermons he delivered we said "Amen". During this meeting forty-two made application for membership, twenty-four were by experience and for baptism. During the last twelve months more than 80 have been added to our list and more than half of them have been baptized. We have preaching only two Sundays in the month.

We thank the Magnolia and Mississippi Baptists and the Lord for the use of J. J. Mayfield for these twelve days of real service.

May the blessings of God ever abide upon you and yours together with all His work and workers.

We ask to be remembered in your daily prayers.

Fraternally and lovingly,

—J. H. Wallace, Pastor.

COMMENDATION

Let me commend most heartily to you Mississippians my good friend, Dr. E. K. Cox, who has gone recently to the pastorate of our church at Gloster, Mississippi. Dr. Cox is scholarly in his habits, fraternal in his disposition, fervent in his preaching. He wrought notably while pastor of the Second Baptist Church of this city. He spends himself freely in the general denominational work also, and his judgment on denominational matters is always discriminating and valuable.

It may be interesting to know that his oldest son and oldest daughter are both honor graduates of Union University this year. They are medalists besides, the son having won the best debater's medal as well as the orator's medal.

—John Jeter Hurt.

Jackson, Tenn.

"I will not leave you comfortless."
(John 14:18.)

"The God of all comfort." (2 Cor. 1:3.)

What a beautiful and blessed name ascribed to God—"Comforter"! How differently does the wretched worldling view God:

He sees him as a hard master seeking occasion to bring distress, disaster, and punishment upon his creatures. But "He doth not afflict willingly, nor grieve the children of men." (Sam. 3:33.)

He is not willing that any should perish but all come to repentance. "As I live saith the Lord God, I have no pleasure in the death of the wicked: But that the wicked turn from his way and live." (Ezek. 33:11.)

It is sin that shuts out the sunlight of God's cheer and comfort. Man's own effort to clear away the darkness is futile and disappointing.

God speaks: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isa. 51:1.) One good straight look at ourselves and the depths from whence we have been brought will magnify the grace of

God and turn our faces toward the comforter of Zion.

The one who is enabled by the grace of God to endure great sufferings and persecutions for his name's sake shall be rewarded with a consolation through the indwelling and comforting Christ.

As we near the end of this age, the darkness will be more dense, the trials and testings of God's people may be more frequent and more severe, but the comforter is still in the church and in the trusting and obedient child of God. Let us cultivate the spirit of praise, counting upon his presence and power to give light in darkness and to turn the testings into triumphs and the curse into a blessing. And let us not forget the lofty purpose of suffering and comfort: it is "that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." As God lovingly and lavishly bestows comfort, so let us minister to others "who are in any trouble."


—Mrs. Bettie Hollis,
Auter, Miss.

While grandpa was dozing on the couch baby Mildred tried to awaken him by pulling his eyelashes with her

small fingers. Grandpa scolded her for disturbing him. "I was only trying to open your eyes by the stwings, drampa," she said tearfully.—Selected.

Teacher: "Now you have in front of you the north, on your right is the east, and on your left is the west. What have you behind you?"

Small Boy: "A patch on my pants. I told mother you would see it."—Exchange.



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Accounts, large and small, solicited from responsible people in each vicinity where we have a bank.

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1. Because Dr. W. T. Lowrey is one of the greatest educators in the South.
2. Because there is no one who can take the mother's place with your daughter better than can Mrs. M. L. Berry.
3. Because there is no college with stronger instructors than Blue Mountain has.
4. Because Blue Mountain is on the approved list of the Southern Association of Colleges. Not only are her graduates granted professional teachers license (according to an act of the Mississippi Legislature of 1924), but they are eligible to teach in any of the high schools of Mississippi.
5. Because Blue Mountain has the highest altitude, purest air, (naturally and religiously), flowing springs, swimming pool, all contributing to the health of the student body, and all away from the dust, smoke, din and vice of the city.
6. Because girls can finish their course in three years by doing work in our summer school. Mothers, remember when sending your daughters away from home you are parting for the time with your most precious jewels. What of their environment?

The Baptist pastors of North Mississippi are earnestly requested to call the attention of their congregations to the above advantages which their daughters may avail themselves of in Blue Mountain College.

For further information write the Business Manager for catalogue.

C. C. WHITE,
Business Manager.

BIBLE STUDIES

By C. M. Sherrouse

In favor of the eternal self-existence of a great "First Cause", the creator of all things in heaven and earth, I would mention the universal belief of all men, in every country and clime, though they have no knowledge of one another: Can we even suppose that the whole human family, scattered over the earth, would believe in a great Being, as creator of all things, and would, in some manner, worship Him, unless it be the thorough conviction of a truth? This universal conviction must be the result of tradition from the first created intelligent beings, or it is innate in the human mind, or the conclusion of reason in regard to things and facts that we see and know. "What nation is there, or race of men which does not entertain some notion of the gods prior to instruction? When, therefore, this opinion is not established by instruction, or custom, or law, and all, without exception, firmly assent to it, it is necessary to understand that there are gods, since we have implanted, or rather, innate knowledge of them. It is necessary that that in which all agree should be true." Cicero.

Our own existence is proof that something has always existed because without existence of something nothing could have come into existence, since "from nothing, nothing can come". It is inconceivable that man could create himself: this would require conscious, intelligent existence before self-creation. Man did not happen to be, by chance: this would argue effect without adequate cause.

"Of all the human family not one was, or is, self-created, but each derived from a progenitor; therefore, every unit having had a beginning, the whole must have had a beginning". From this simple reasoning we must believe that something has always existed and that Eternal Something is not matter, but mind, not material but spiritual, and infinite; the creator of the heavens and the earth, and all they contain. This "Great First Cause", possessing mind, will and purpose, is a Person, whom we call God.

"STRAIN AT A GNAT, AND SWALLOW A CAMEL"

The Bible is full of profitable things; Doctrine standing at the head of the list (2 im. 3:16). Sometimes true doctrine can best be brought to light by airing, and exposing its rival, false doctrine: Thus, reproof is profitable. The mistakes of false doctrine need to be corrected, so correction is profitable.

False doctrine gives the wrong basis for righteousness; then, necessarily, instruction in righteousness is profitable. All scripture is profitable for these things, but only those who accept it as inspiration profit by it.

There are certain parts of the scriptures that need emphasizing,—on certain occasions—to meet the attacks of the enemy of scripture. And in attempting to meet these assaults, sometimes we "strain at a gnat and

swallow a camel". The unthoughtful, and careless readers and thinkers, are not wise concerning the tactics of Satan; who—in order to blind the eyes of God's people to the real issues of the times—is pushing Modernists to the front, who boldly attack the authority of the scriptures, to draw our attention away from the worst enemies of the truth, viz: The false teachers who mix works and grace together as essential to eternal salvation. Our religious newspapers, magazines, etc., are full of able articles, rebuking and reproofing the false doctrine of the little "gnats"—who call themselves "Modernists"—who are hammering away on the anvil of the scriptures boldly denying the virgin birth, Deity, and resurrection of Jesus; and at the same time we are "swallowing the camel" of so-called Fundamentalists who are teaching all kinds of damnable heresy.

Thus: It seems that the subtle old serpent has succeeded—at least for the time being—in his tactics, of leading a skirmish to draw away the armies of God to fight these little infidels (I do not mean little in the sense of intellects, but little in wisdom; for "the fear of the Lord is the beginning of wisdom", and they seem to have no fear, but as fools, are saying in their hearts: There is no "I Am" who talked with Moses out of the burning bush.) While we not only leave the people at the mercy of the real enemies, but we are actually giving them aid, by co-operating with them in revival meetings, etc. In so doing we are helping them to grind into the minds and hearts of the people their Satanic doctrine. Who are the real enemies of the truth that we should watch so carefully? They are very religious, they are good citizens, they stand for good morals, they are enemies of crime, and a power for civic righteousness. With all due respect we give them credit for these things. They also boast of their belief in the virgin birth and Deity of Jesus, for which we are glad. But they deny His power as a complete Saviour; by believing, and teaching a system of works as (at least in part) essential to the ultimate eternal salvation of a lost soul. Their doctrines are far more dangerous than the semi-infidel Modernist, because they mix enough truth in their subtle doctrine to make it easy to deceive the people. We should be just as faithful to our Lord and Master by refusing to aid them, as we would be, by refusing to aid the Modernist, or the Catholics, or the Mormons, or any other religious sect that is calculated to poison the minds of our children. We do not have to invade their ranks and fight them. Oh! no. But put on the whole armour of God and "stand". And one of the important pieces of armour is "Having your loins girt about with truth" and when we recognize these soul subverting teachers as our brethren in Christ, we are virtually compromising the truth. If not in work, we do, in our actions; and one piece of the armour is discarded. If we follow these things, we may work, and pray, and give, all we may, but we need not expect God to bless us, as a denomination; and crown our efforts in the kingdom

work, as He would if we would put on the whole armour of God, and stand firmly, and fight all forms of false doctrine.

—J. E. Heath.

Duck Hill, Miss.

POLITICS AND PROHIBITION

Statement by the Legislative Committee of the Anti-Saloon League of America concerning candidates and planks in party platforms:

"The National Anti-Saloon League has never asked for a dry plank in any political party platform. It has never considered prohibition a political party issue. A dry plank will not assure the votes of wet Congressmen in the enactment of laws sustaining prohibition but will embarrass the friends of prohibition in their fight against wet candidates for Congress hiding behind dry planks in their party platform.

"Since the Eighteenth Amendment places an obligation upon Congress and the Federal government to enact and enforce legislation to make the Eighteenth Amendment uniformly operative, and in view of the present openly defiant organized resistance to the enforcement of prohibition, we believe that a strong law enforcement plank would be helpful at

this time. Law enforcement is fundamental to the very existence of organized society. No political party should hesitate to declare for it.

"The most important issue at this time in political party conventions is the choice of candidates for President and Vice-President who are unquestionably for our American prohibition policy and its effective enforcement."

Arthur J. Davis, Secretary,
Legislative Committee.

Bishop James Cannon, Jr.,
Chairman.

EVANGELIST GYPSY SMITH, JR.

Since my article on "Baptist Pastors and Union Meetings" appeared in the Baptist Record, I have frequently been asked, "What is Evangelist Gypsy Smith religiously, what church does he belong to; do you think he is sincere", etc.

As I referred to Brother Smith in my article it has occurred to me that it might be well for me to answer these questions through the Baptist Record, so far as I am able.

As to his religious belief and church connection, Mr. Smith is a Baptist, he and his family being members of the First Baptist Church, Jackson, Miss.



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I am creditably informed that his wife was the first person whom he baptized and that he baptized his own little daughter in the pool of the First Baptist Church, Jackson, Miss., at the invitation of his pastor, Dr. W. A. Hewitt.

As to his "sincerity" and Christian character, I have never met nor heard a man whose general personality, sincerity, integrity and spirituality impressed me more favorably.

I heard him for three weeks as he fearlessly denounced sin in no uncertain terms and exalted his Christ without a discordant note as but few men can do, though some of his methods I thought were at variance with Baptist usage and practice.

It is my opinion, however, that Brother Smith easily takes first place among the great evangelists of the land, and it is my prayer that the Lord may use him still more abundantly in the great work of bringing in His Kingdom.

—G. W. Riley,
Liberty, Miss.

(Continued from page 9)

ers because of God's promise to Christians (whatsoever he doeth it shall prosper). Christianity does make the farmer a better farmer, the lawyer a better lawyer, the doctor a better doctor, and it will make the teacher a better teacher, and so on through all the professions of life, giving the assurance that whatsoever we do it shall prosper.

Fifth: I contend for Christian teachers, because we have our Christian schools and colleges, teaching and training men and women to be ideal leaders in not only the intellectual, the moral, the physical, but also the spiritual development of our children.

Your child may advance in book learning under the instruction of the worldly-minded teacher, and have the intellectual, the physical and may have the moral development, yet their ability to do good in the world may have been destroyed because of the desire for worldly pleasure or possessions instilled in them by their teacher who has neglected the most important of all, the spiritual development of the individual. I know that the teachers of our public schools are not allowed to teach the Bible in the school, but they can and do teach as much by example as by precept. Their character is a living lesson open to our children, and most likely to be reproduced in the life of our boys and girls. If the teacher is given to hurtful and harmful habits, such as the cigarette, the dance, or vulgarity in form or in speech, or any other misleading habit, our boys and girls are most likely to fall victim of the same kind of habits. My kind friend, let me repeat: The works of the unrighteous shall come to naught. Our all, here and hereafter is in favor of the Christian. I do not write this to offend any one or to discourage the unsaved teacher, but remember that God hath said: Without me ye can do nothing. May God bless you as you read this article and lead you to Christ for the solution to the many problems of life. For life has no problems but that God has the answer. Trust him and see for your-

self and for the good and salvation of those intrusted to your care is my prayer.

Yours 100% for Christian influence,

—J. E. McCraw.

THE RIPLEY MEETING

Brother Wilbanks is the popular pastor and had the meeting in a great headway when we arrived. The singing was led by Brother Weaver of the northern part of the county and he led in a great way. He is pastor of two great churches and is doing a wonderful work as pastor and singer. Large crowds greeted us every day and night for ten days. There were twenty-nine additions to the Baptist Church, twelve of whom were baptized. Ripley is a great town and the Baptist Church house is of brick with adequate Sunday School rooms to take care of all the work the church fosters. The pastor's home is a brick bungalow and is hard by the church. They tell me that the largest crowds that ever gather in a small town gather at Ripley on the first Monday and the church organized for services in the court house yard at 11 o'clock on that day. All of the other churches in the county are a unit in the organization so as to have the organization around the court house.

The College

The closing of this last session was one of the truly great sessions in the history of this great school. The large class of girls were as fine as ever came together in college life and did a great work. The prospects for the future were never more flattering and inspiring. Blue Mountain College has been and is now and will be, a tower of strength in education and character building, which means the solution of all problems of every nature in all walks of life. Dr. Lowrey has for more than a generation lead in educational circles of this state and has laid the foundation on which to build lives and principles to govern lives which will not cease with many generations to come. That line of thought and practice has made him a great Christian statesman and given him poise and symmetry that few if any surpass. With Mother Berry, who loves the girls and watches their interest as if they were hers, and a faculty the equal of any, Blue Mountain is in her prime and her future as bright as a star of the first magnitude. The prospects for the next opening is exceeding promising that every available space will be taken.

Brother White, the business manager, is taking hold in most sanguine way and his smiles and disposition are contagious. He is a great addition to the college.

The Heights

This school under Prof. Brown, who is one of the greatest teachers and disciplinarians in the country, is now making his school a Junior College. He does a mighty work in the way of education. His school is one of the best of its kind in the world.

It is a real delight to be pastor to these splendid people together with the good town people of Blue

Mountain and when they come together we have a large crowd in all departments of church life. The church has received some one hundred and fifty since I came nine months ago and fifty two of these were baptized. Most of those baptized were from the town and several grown families.

Fondly and in Christ,

—W. R. Cooper.

Little Calvin Lee Day, infant son of Mr. and Mrs. A. J. Day, was born July 22nd, 1923. Died March 21st, 1924. God in His Divine wisdom caught up this one of His little Sunbeams from earth, removing it to brighten and add one more to Heaven. God lent little Calvin to this home a little while to brighten it and cheer the hearts that loved him so well to form a tie between earth and Heaven for them. Grieve not for his going, dear ones, as he is free from all suffering and is safe and happy in the Arms of Jesus, who said: "Suffer the little children to come unto me and forbid them not."

Juniors and Intermediates of District Six

June 24-25. That is the time we will be in Brookhaven attending our district B. Y. P. U. convention. I want every one of you to feel that it is your convention and that you are helping to make it what it should be, the greatest convention in Mississippi for 1924. Of course we know that we will all be very welcome.

Let every B. Y. P. U. in our district be represented. Don't feel that, because your union is small and perhaps weak, that it is not worth while to send delegates. Your delegates will return to you not only with information but inspiration and a

stronger determination to go forward. The weaker your union is the more essential it is that you be represented at this convention.

Come on girls and boys and let's have a great ingathering of young people whose aim is to "TRAIN FOR SERVICE" for our Master. Come from every nook and corner of the sixth district. We welcome you.

Mrs. I. B. Purvis,
Junior-Intermediate Leader,
District Six.

Nervous Woman (to persistent beggar): "If I give you a piece of pudding you'll never return, will you?"

Beggar: "Well lady, you know your puddin' better than I do."—Chicago Tribune.

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B. H. DeMENT, President,
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New Orleans, Louisiana.

WOMAN'S COLLEGE SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students. Send at once for Bulletin to

J. L. JOHNSON, President,
Hattiesburg, Miss.

THANKS FOR RELIEF

Dear Dr. Love:

We, the Hungarian Baptists, owe many thanks for all the help which we receive from the Southern Baptist Brotherhood and we try to give you the full significance of these gifts and kindnesses to our people.

You will understand better, if I mention the background the time when your help came to Hungary.

Hungary was in war. The war resulted in many evils for the victors, but for them, who lose it—and so for Hungary also brought more evil. The spiritual level fell down badly. Need in food, clothing, fuel was great, unemployment very large. But before the circumstances can turn to better just after the war revolution broke out. Result was: the country was separated from Austria and direction of the politic turned to other direction, but the situation gradually grew worse. Five months after the revolution broke out the Bolshevism. It was said then: everything is ours, but in reality everything was going to decay very quickly. It lasted three months, but that time was the time of destruction, the greatest uncertainty in every respect.

It is easy to understand, that such a terrible situation pulled down the spiritual level also.

The war proved very disastrous to our Baptist mission field: we lost about 16,000 members with the lost territory. More churches lost their pastors and many members in war. The continuous suffering and the multiplying of the widows, orphans and poor was not an uplifting power but a depressing one. The Seminary was closed. Pastors were forced to do other work because the churches were not able to pay their salary.

In this difficult time came your helping hand. The help was twofold: help to the mission work and relief work. The relief work was united with the whole Baptist body but we think to us the greatest part, if not the whole came from you. Your relief came money help but clothing also much. What results? Words can not tell here everything—only a little.

What words can express in very simple way are these: we were able to reopen the Seminary—today 22 young men are studying there—The pastors who work in other works could go back to work again entirely in God's work. The mission work motioned everywhere. We were able to organize the Sunday School and young people's mission work better.

The results of the relief work are not possible to describe. We should like to bring to you the tears of the grateful hearted widows, orphans and poor, those will speak more to you than any words.

You have wiped off many tears, you have lifted up many downfallen arms. You have strengthened many trembling knees. In Heaven you will see better. Your sacrifices were not in vain!

In present—we tell you with sorrow—the situation is worse than was after the terrible time described above. The greatest part of the population suffers very badly for lack of food, clothing and fuel.

We need very badly a building for Seminary. We need church buildings, in Budapest and in different places in country for we can not give place to the people who want to hear the Gospel. But because of the great poverty and need we are not able to do this.

We are very grateful for the help, but we confess to you, that it is not easy to take your kindnesses. We believe, that it is more blessed to give than to receive. It was and is not easy to accept your help for before the war we could go along without help, and just before the war we were going to build a new Seminary building. The churches were able to build their church buildings, we helped foreign mission and our hope was that we should Evangelize the Balkan. We not only fell off from our hope, but we must ask and take the help. We take it with thankful hearts and we want to use it, that God's will may be done and His Kingdom may come.

Our hope is that your helping hand—we mean in material things—we need only temporary and we hope, that the help of yours will continue—as it has in the past—much glory to God, salvation to many souls and much joy and reward for you.

May God bless you all and make you a blessing for the whole world.

Yours,

—M. Baranyay, Secretary,
Hungarian Baptist Convention.

BELIEVE

"The Lord said unto Moses, how long will this people provoke me? How long will it be ere they believe me, for all the signs which I have shown among them?" Num. 14-11.

"Believe in the Lord your God so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20-20.

"Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God and trusted not in his salvation." Ps. 78-21-22.

"Ye are my witnesses, saith the Lord, and my servants whom I have chosen; that ye may know and believe me." Ish. 43-10.

"Repent and believe the gospel." Mark 1-15.

"Be not afraid, only believe." Mark 5-36.

"O, fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory?" Luke 24-25-26.

"As many as received him, to them gave he power (authority, or privilege) to become the sons of God; even to them that believe on his name." John 1-12.

"This is the work of God, that ye believe on him whom he hath sent." John 6-29.

"Dost thou believe on the Son of God?" John 9-35.

"Lord, I believe." John 9-38.

"If I do not the work of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him." John 10-37-38.

"I believe that thou art the Christ, the Son of God, which should come into the world." John 11-27.

"Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" John 11-40.

"Let not your heart be troubled; ye believe in God, believe also in me." John 14-1.

"Jesus saith unto him, Thomas, because thou has seen me thou hast believed; blessed are they that have not seen and yet have believed." John 20-29.

"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20-31.

"And Philip said, If thou believest with all thy heart thou mayest, (be baptized) And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8-37.

"Repentance toward God and faith toward our Lord Jesus Christ" are scriptural qualifications or prerequisites to baptism and church membership. Blood before water, Christ before the church, always.

"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13-39.

"But we believe that through the grace of our Lord Jesus Christ, we shall be saved." Acts 15-11.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16-31.

"John verily baptized with baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus." Heb. 19-4.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10-9.

"It pleased God by the foolishness of preaching to save them that believe." Gal. 3-22.

"In whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1-13.

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." Heb. 11-6.

"Unto you therefore who believe He is precious." 1st Peter 2-7.

"This is his commandment, that we should believe on the name of his Son, Jesus Christ." 1st John 3-23.

"These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life." 1st John 5-13.

"Lord I believe; help thou mine unbelief." Mark 9-24.

—C. M. Sherrouse.

IN MEMORIAM

Mrs. Hattie Sallis Clark

The death of this most excellent woman, which occurred at Durant, Miss., in the early morning of March 1, 1924, was an event of peculiar interest and deep concern to many, many people of that town and the surrounding community. It was the passing of one of the sweetest and most noble Christian spirits that has ever inhabited the breast of woman. She was of that queenly, ante-bellum aristocratic blood that was hallowed by all that was pure and good. Her capabilities for good were multiplied by her disposition to purity of life, word, motive and deed; a life of charity to all and yet unbending and unyielding to any act or purpose that was not pure and that did not comport with the plain teachings of the word of God. She was a great lover of the Bible, an uncompromising Baptist, a good neighbor, faithful and loyal friend, a wise counsellor and in motherhood and wifehood an ideal. How easily, earnestly and joyously she played her part in the battles of life with her dear husband, Robert Sledge Clark, who preceded her to glory land just a few months. Since he left her she has made her home with her daughter, Mrs. A. L. Stevens, where she was as tenderly and lovingly cared for as a babe. Every possible wish of hers was gratified by those precious girls, Mrs. Stevens and Miss Mamie Clark, each of whom embodies the noble and self sacrificing spirit of their sainted father and mother.

The writer desires to record his deep appreciation of the love and friendship of these two good people and their children. While pastor at Durant this pastor's home was in their hearts for there he seemed always to dwell and he depended on them, even as a child upon a parent. So often did their welcome smile cheer his heart. They so often addressed him with that endearing term, Pastor. They were devoted to all their church work and were always to the forefront of any move for the good of the church and the welfare of their Lord's cause in general.

Dear Brother Clark was my friend at all times. Many hours I spent in his presence and every one of them were happy hours. Although I have been away for years, I still miss him. Sister Clark was always as gentle and kind as an angel and her visits to our home were always attended with a blessing and an inspiration to sweeter life in ourselves. Bless their sacred memory! The dear old church at Durant, as well as the entire town, and the counties surrounding, together with the

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entire Baptist cause, has lost these faithful lovers and helpers.

Children, you need not grieve but rejoice that God was so good to you to give you to be inheritors of so noble and so good parentage. Then, too, he spared them to you so long! So look up, through your tears, mingled with sorrow and joy, to the God of your parents and your God, and say with sincerity of heart and soul, "Bless His Holy Name". Find your sweetest peace and comfort in the precious promises of His word that inspires poets to write such as the following beautiful lines—

"Someday, we say and turn our eyes,
Toward the fair hills of Paradise;
Some day, some time, a sweet new
rest
Shall blossom, flower-like, in each
breast.
Some day, sometime, our eyes shall
see
The faces kept in memory;
Some day their hand shall clasp our
hand,
Just over in the Morning-land—
O Morning-land! O Morning-land!"
Affectionately,
—O. P. Bentley.

WHIT SUNDAY

They sat in the upper chamber
With prayer wearied and worn,
There broke in scarlet and amber
The Pentecostal morn.
They sat in silence and sorrow
And gazed in the gleaming light—
Alas! without a morrow
Enclosed them yesternight.

For each of a night was thinking
When all had failed and missed:
The faithful cowardly shrinking,
The traitor came and kissed.
They failed in the one great trial
Where manlike they ought have
stood,
The stain of wanton denial
Burned red like the Savior's blood.
On earth they'd crowned with thorns
Him
Whose breast plate the morning
gold,
While, a jeweled mantel, adorns Him
The sunset's shining fold.
And yet—He came back to meet
them,
Arose from the gaping tomb,
To cheer, to comfort and greet them,
Shedding His light on their gloom.

On what He had promised they pon-
dered:
A Comforter from on High?
They doubted, they hoped and won-
dered—
And lo! The Spirit was nigh!
Touching their breast like a cloven
Flame, a Heavenly sword—
In strength and love interwoven
Descended the conquering Word.

With tongues of fire stood preaching
Those fishers of Galilee—
Words of strange meaning went
reaching
Thundering from sea to sea.
Prophets, Apostles and Sages
Sending forth through the ages
Their Pentecostal bliss.
—Clara L. Nicolay.
Blue Mountain College,
Miss.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon
Bijou Theatre, Boardwalk, Atlantic
City, N. J.
Auspices Atlantic City Council of
Churches

No. 20—The New World Order
What will be the outcome of the
present order of things on the
earth?

There are three common answers.
Some say Christ will return, and
through his personal return there
will be a new order of things.

Some say the world will grow
steadily better through the present
teaching of the Gospel until a
blessed new order of things domi-
nates. And then Christ will return
for certain readjustments.

The commonest belief is that
Christ will not return in person.
He is said to be coming constantly
in finer ideals, a truer humanitar-
ism, more spiritual conceptions, and
so on.

The answer of the Book seems to
be this: Some day the common
crowd will be startled to find the
sun's light turning into a shadow.
It will be because of the shining of
a brighter light athwart the sun
light.

There will be a break in the blue
overhead, and Jesus will be seen
coming back again toward the earth.
That brighter light will be the light
of his face and person.

When he does come (no one knows
when) four events take place.
There's a church event, a Jew event,
a world event, and a kingdom event.

The church event: that word is
used for all in every clime and time
who have touch of heart with God.
That break in the blue overhead will
be followed by a break in the green-
brown under foot.

Our loved ones who have been laid
away, having warm touch of heart of
God, will rise again. Their spirits,
now conspicuously in the presence of
Jesus, will re-enter their bodies, and
they will break up the green-brown
sod as they rise out of their graves.

Then we who are living in that
day, and who have that same warm
touch of heart, will be conscious of
some change making our bodies an-
swer to a new gravity upwards. We
will wait courteously that these who
have risen may precede us, then we
shall be joined with them, caught up
into the presence of our Lord Jesus.
This, very briefly, is the church
event.

The Jew event: the Jews living on
the earth at the time will see Jesus
coming through the upper blue.
Utterly astonished and dumbfounded,
they will recognize and accept him
as their Messiah, through the Holy
Spirit touch upon them. Very
briefly, this is the Jew event.

The world event: all the rest re-
main on the earth after the church
group is taken away. The Evil One,
with all his demon associates, is put
out of action. The effect of this is
incalculable. There is a new open-
ness of mind toward good and God.
Briefly, partially, this is the world
event.

The kingdom event: there begins
on the earth a new order of things.
The common laws of life, and in na-
ture, will remain in operation as now.

But there will be certain moral
changes, blessedly revolutionary,
through the Holy Spirit's presence
in unusual power.

God's plan for things will have a
good try-out. It will be a time of
world-wide evangelization, with the
changed Jews like a nations of Pauls
in spirit, and some of the church
group, with their changed bodies,
helping.

But when will all this be? No one
knows. It is impossible to know.
But the Book plainly gives a simple
clue. Three words tell the story sim-
ply and adequately—crises, Christ's
coming, kingdom.

All Christian folks pray "thy king-
dom come." Some believe it comes
through a gradual process, and some
through a sharp crisis. The Book
lays marked stress on the crisis pre-
ceding kingdom.

Five items mark that crisis time.
The Jew is re-nationalized again in
Palestine, maybe a scraggly minor-
ity, whipped back by persecution.
There will be a coalition of nations
(not all nations) north of the Med-
iterranean.

There will be a series of armed
conflicts north and south at the Med-
iterranean, between this coalition
and another great power or group.

There will be a great king at the
head of the coalition, a bad king.
Through his leadership the crisis
comes, including war, religious per-
secution, and all attendant horrors.
The center of action will be Pales-
tine and Jerusalem, while all the
world will be made aware of what
is taking place.

But the Jew is the index-finger,
God's index finger. His racial pres-
ervation is the puzzle of the his-
torian and philosopher. When the
Jew actually re-nationalizes, and
makes a treaty with that coalition
king of kings, that's the index-finger
pointing.

Then follows a time of armed
peace, then suddenly the crisis comes,
then the abrupt approach of Christ,
and his own caught away; then a
very short visitation of judgment,
culminating in a terrific siege of

Jerusalem. And that abruptly ends
with the open visible appearance of
Christ, in overwhelming power, on
Olivet, with some of His followers.
A bit of readjustment and then the
blessed new order of things.

The truth of the personal second
coming of Christ is a very import-
ant, fascinating non-essential. It is
non-essential to salvation, to saint-
liness, to service. But, rightly un-
derstood, it is the master-key to the
Book of God, and to the present
world tangle.

The true Christian attitude is to
go one's daily round faithfully, un-
compromisingly true in life to the
Man who died, in warm practical
touch with one's neighbors, and with
the inner heart ever keyed to the
Spirit's voice.

No. 21—The Present World Outlook.

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SUMMARY OF FINANCIAL STATEMENT ON THE BAPTIST 75 MILLION CAMPAIGN

From the beginning of the 75 Million campaign in 1919 to May 1, 1924, there has been raised in cash the sum of \$53,832,852.79, it was reported to the convention Wednesday afternoon by the observation Commission, of which Dr. L. R. Scarborough is chairman. This leaves \$21,167,147.21 to be raised between now and the expiration of the five year period in December if the original Campaign objective is to be attained.

Here is a statement of the detailed collections by states, as reported by the Commission:

States	Reported May, 1923	Paid Last Year	Total to Date
Alabama	\$ 2,088,260.70	\$ 341,070.38	\$ 2,429,331.08
Arkansas	1,331,899.65	690,848.25	2,022,747.90
District of Columbia	202,583.15	53,674.76	256,257.91
Florida	731,751.46	151,657.50	883,408.96
Georgia	4,018,008.93	855,515.33	4,873,524.26
Illinois	527,146.48	102,589.55	629,736.03
Kentucky	4,937,270.93	1,099,529.39	6,036,800.32
Louisiana	1,254,433.92	196,747.09	1,451,185.84
Maryland	553,685.18	113,031.43	666,716.61
Mississippi	2,329,293.67	410,413.11	2,739,706.78
Missouri	1,822,353.66	427,392.48	2,249,746.14
New Mexico	620,187.84	28,628.42	648,816.26
North Carolina	3,694,271.75	816,743.06	4,511,014.81
Oklahoma	1,172,781.19	176,305.23	1,349,086.42
South Carolina	3,519,188.82	808,785.27	4,327,974.09
Tennessee	2,954,943.84	791,317.68	3,746,271.52
Texas	6,758,386.80	1,413,376.00	8,171,762.80
Virginia	4,723,226.00	1,009,689.38	5,733,141.38
Specials:			
Home Board	15,340.00		15,340.00
Foreign Board	86,103.00		86,103.00
Raised by foreign churches and expended by them on work there	1,003,390.68		1,003,390.68
Total	\$44,345,538.48	\$9,487,314.31	\$53,832,852.79

ORDINATION OF RICHARD H. CAMPBELL BY WIGGINS BAPTIST CHURCH By W. S. Allen

Monday morning, June the 2nd, Rev. Richard H. Campbell was set apart to the full work of the Gospel ministry. The Presbytery was composed of the following brethren: H. D. Wilson, Moderator; W. S. Allen, Clerk; H. L. Martin, R. N. Davis, C. N. Calahan. Brother Calahan conducted the devotional exercises, reading a part of the eighth chapter of Romans. The examination was conducted by the writer and was thorough. Brother Campbell was well prepared for it and stood one of the best examinations I ever heard. The Ordination sermon was preached by Rev. H. L. Martin of Indianola, who was assisting Brother Wilson in a meeting. To say that the sermon was preached by H. L. Martin means that it was well done. The Ordination prayer was led by Brother R. N. Davis. This was followed by the laying on of hands and the charge by Brother Wilson. Brother Campbell has the love and confidence of his church and all the good people of Wiggins. We commend him to the churches and the brotherhood. May heaven's richest blessings go with him.

REVIVAL MEETING

We have just closed a revival meeting in our church here. Dr. Geo. H. Crutcher did our preaching in his own great way, and Rev. S. G. Posey led our singing to the delight of all concerned. Rev. W. B. Haney was also with us for several days and did very faithful outpost work.

The meeting was staged in the open air on the High School grounds,

and many heard the messages of the great preacher who otherwise would not have attended. Our near by home and auto auditors largely increased our attendance.

Including this meeting, we have had 42 additions to this church during the present pastorate, 17 of these by baptism, with quite a number who seem to be camping at our church door. We yet have a few Baptist people here who seem to be too good to join this little church, but we are hoping that the church will improve in spirit and workmanship until they can justify themselves in joining their efforts with this struggling band of people.

The time seems to be near at hand for some definite forward movement on the part of this church, and we ask the prayers of the Baptist brotherhood that we may have divine leadership and help in whatever we may undertake.

—B. F. Whitten.

Bay St. Louis, Miss.

ESCATAWPA

Just a few lines in regard to our meeting which came to a close in Escatawpa last night, in which I did the preaching.

Much interest was shown from the very beginning and lasted throughout the entire meeting. On several occasions we were unable to take care of the crowd that came. Several of the members said it was one of the best ever held in the church and one of the best attended they have ever known. Five were received into the church for baptism.

I now believe that I have my work there well outlined and I hope to begin at once to work on the 75 Million Campaign. Several have said that they are behind with their

pledges, but they are going to pay it up if they possibly can before January the first. From what I can learn, I do not think that the church will be able to pay what was pledged, as a large number have moved away and death has taken some, but I believe we will be able to do more now they they have ever done before. Anyway, it is our aim to do so. Several of the members are now tithers and I hope to be able to have more enlisted soon.

The members held a conference and voted by all means to go to half time, upon which condition I was called. They are now doing more and paying more to the pastor than they have ever done, and with this spirit why should we fail, and why not do more on the 75 Million? It is not ours, nor the State of Mississippi, but for the cause of our Lord and Master. Let all of us pray as we have never prayed before for this victory, and not only pray but let us do something.

May I say again that I have en-

joyed your paper, or at least I should say Our State Paper again this week. May the Lord help you to continue to give us the paper, even better every week, which I know it does grow better all the time.

May the Lord bless you in your good work.

Yours in Christ,

—H. L. Gaston,

Pastor Escatawpa Baptist Church.

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